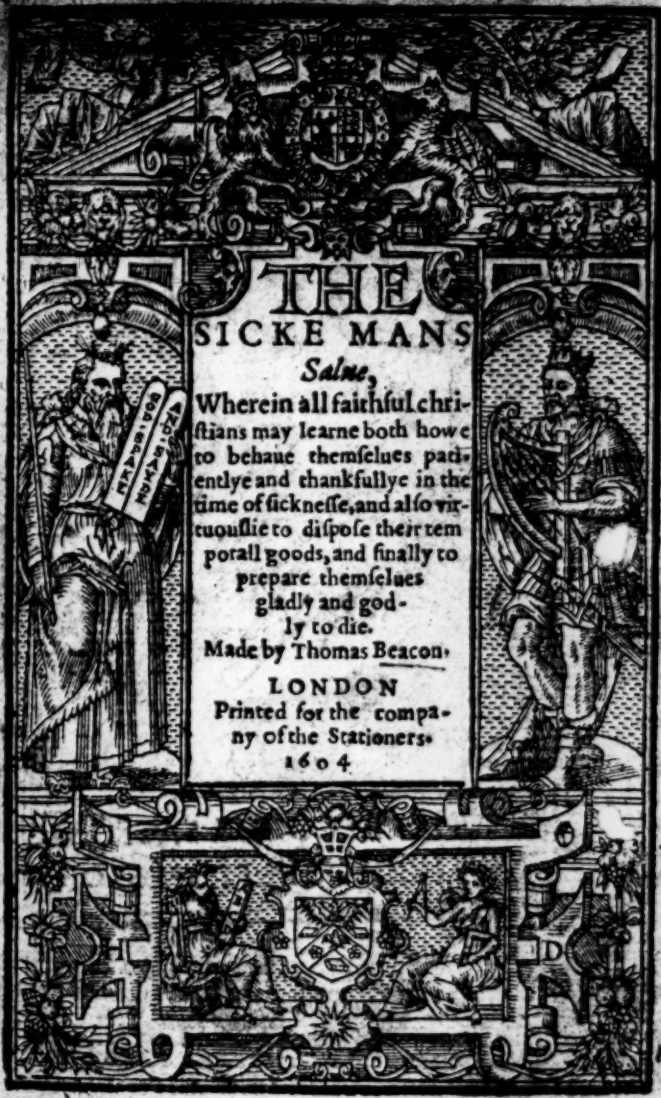
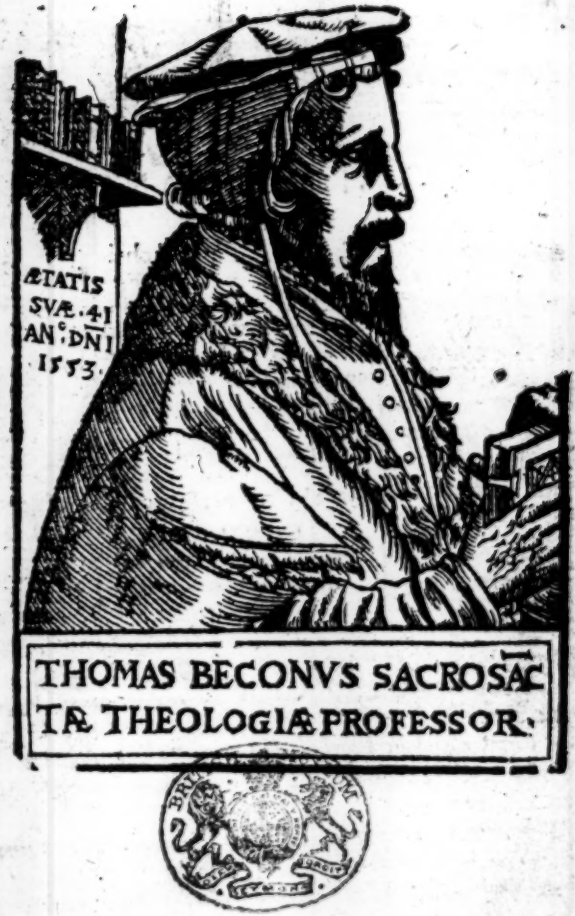

THE
SICKE MANS
Salue,
Wherein all faithfull chri-
ſtians may learne both howe
to behaue themſelues pati-
entlye and thankfullye in the
time of ſickneſſe, and alſo vir-
tuouſlie to diſpoſe their tem
porall goods, and finally to
prepare themſelues
gladly and god-
ly to die.
Made by Thomas Beacon.
LONDON
Printed for the compa-
ny of the Stationers.
1604


ÆTATIS
SVÆ. 41
ANº DNI
1553.
THOMAS BECONVS SACROSAC
TÆ THEOLOGIÆ PROFESSOR.

To the right Worſhipfull Maiſter *Baſill Felding eſquier, Thomas Beacon* wiſheth the fauour of God, continuall health, and proſperous felicitie.

CHriſt our Lorde and Sauiour, conſidering what and howe great carnall ſecuritie and fleſhlye quietneſſe reigneth in mortall men of all ages, yea and that in them that profeſſe godlines, that is, Chriſtians, which by their profeſſion are dead vnto the worlde, and haue their life hidden in Chriſt with God (inſomuch that they being occupied about worldlye and tranſitorie thinges, which ſoon periſh and come to naught, do vterly neglect the things that appertaine to the ſaluation of their ſoules) in many places of the holye Goſpell admoniſheth vs to watch and to make prouiſion for our latter end, leaſt we be found vnreadie when we ſhall be called out of the world. In the Goſpell of bleſſed Matthew, he hath theſe wordes, Watch, for ye knowe not what houre the Lord will come: Of this be ye ſure, that if the good man of the houſe knew what houre the theefe would come, he would ſurely watch & not ſuffer his houſe to be broken vp. Therefore be ye alſo readie: for in ſuch an houre as yee thinke not, will the ſonne of man come. Math. 24

In ſaint Marks Goſpell alſo he ſaith: Watch, for ye know not when the maiſter of the houſe will come, at euen, or midnight, or at the cockcrowing, or in the dawning, leaſt he come ſuddenly, he find you ſleeping. And that I ſay vnto you, I ſay vnto all: Watch. Yea take heede, watch Math. 13

and pray, for ye knnw not when the time is. Againe in the
Apoc. 7. Reuelation of bleſſed Iohn he ſaith: Behold I come as a theefe. Bleſſed is hee that watcheth and keepeth his garments, that he walke not naked, and men ſee his filthines. Item, behold I come ſhortly, and my reward is with me, to giue euery man according as his deeds ſhal be. The holy apoſtle ſaint Paule likewiſe exhorteth vs that we ſleepe not as others doo, but that we watch and be ſober, neither
1. Theſ. 5. that we fall into fleſhly quietneſſe, promiſing our ſelues long life, health and reſt in this worlde, leaſt ſudden deſtruction fall vpon vs. For the day of the Lord (ſaith he) ſhall come euen as a theefe in the night. Certes our mortall eſtate declareth euidently, that we be ſo bound vnto death that we are not certaine of our liſe, no not one hour. Out of hand may death oppreſſe vs, for any certainty that wee haue of the contrary. What thing is our life, ſaith ſaint Iames? It is a vapour that appeareth for a little time, and then vaniſheth away. My daies ſayeth Iob are more ſwift than a runner, yea they are paſſed away as the ſhips that be good vnder ſaile, and as the Eagle that fleeth vnto the prey.

Iohn. 14. Againe he ſaith: Man that is borne of a Woman hath but a ſhort time to liue, and is full of miſery. He commeth vppe, and is cut downe like a flower. He fleeth as it were a
Eſay. 11. ſhadowe, and neuer continueth in one ſtate. The Prophet alſo ſaith: All fleſhe is graſſe, and all the glorie thereof is as the flower of the field. The graſſe is withered, the flower falleth away, euen ſo is the people as graſſe, when the breath of the Lord bloweth vpon them. Thus ſee we the miſery, vanitie, and ſhortneſſe of our mortall life painted out before our eies: and that theſe things are true, dayly experience prooueth. Notwithſtanding ſuch is our blindnes, fondnes, and madnes, that wee vtterly forget the vncertaintie of this our wretched and ſhort life, and promiſe our ſelues the flowriſhing years of Neſtor, or the long life
Luke. 12. of Methuſalem. We may right well be likened to that vngodly rich man, of whom we read in the goſpell of Luke,

which

which made prouision for a great number of yeares, promising himselfe long to liue vpon the face of the earth, & forgetteth himselfe to be mortall, and bound vnto death. But when hee thought least of death, and was most busily occupied in getting and gathering together the goodes of the world, God said vnto him: Thou foole, this night will they fetch away thy soule againe from thee, then whose shall those things be which thou hast prouided?

The Psalmograph saith, He heapeth vpp treasure vpon treasure, and yet knoweth he not for whom hee gathereth it. After this sort doo we behaue our selues at this day, we moile and turmoile our selues in studying & deuising how we may come by the gifts of glassie Fortune. We refuse no paines, no labours to become rich and wealthie in worldly goodes. Yea so blinded are our hearts, that the neerer wee approche vnto the end of our life, the more studious, carefull, and diligent are we to get the substance of the world. We remember not this saying of the holy Apostle. Godlines is great riches, if a man be content with that he hath. For we brought nothing into the world, neither may wee carrie any thing out, but when we haue food and raiment, let vs therewith be content.

Psal. 39.

1. Tim. 6.

The holy Scripture calleth vs strangers and pilgrimes in this world, and declareth that we haue here no continuing citie, but we seeke one to come. Notwithstanding as though there were none other life after this, or else as though we should for euer heare remain and neuer depart, wee trauel about the getting of worldly substance. All as the Prophet saith, euen from the lowest vnto the highest, set their mindes on filthie lucre. They are shameless dogs that are neuer satisfied. Hereto agreeth the saying of the Apostle: All seeke their owne aduantage, and not that which should set foorth the glory of Christ Iesus. And as in couetousnes, so likewise in all other abhominable sinnes, doo we most wickedly walke. And all this is come to passe, because we remember not the shortnes of this life, and forget our latter end.

Hebru. 13

Esay. 56.

Phil. 2.

Eccleſ. 7. This the wiſe man conſidered righ well, when hee ſaith: Whatſoeuer thou takeſt in hand, remember the ende, and thou ſhalt neuer doe amiſſe. Moſes alſo ſaieth: O that men would once be wiſe and vnderſtand and make prouiſion for their latter end. There is not a ſtronger bit to bridle our carnall affects, nor a better ſchoolmaiſter to keepe vs in an order, than the remembrance of our latter ende, than to remember that we ſhall not alwaie here remaine, Deute. 31 that we are but ſtrangers and pilgrims in this world, that wee ſhall leaue behind vs whatſoeuer worldlye ſubſtance wee haue here either painfully gotten, or carefully kept, that we ſhall die the death, that wee ſhall appeare before the iudgment ſeat of Chriſt, and receiue according to the workes which we haue done in this life, either euerlaſting glory, or perpetuall paine. But theſe things ſeeke wee not to remember, but rather to forget: and therefore fall wee into all kind of vngodlines and diſſoluteneſſe of life. And when the time commeth that God viſiteth vs with ſickenes, or otherwiſe plagueth vs for our euill behauiour, then do we not prepare our ſelues vnto the croſſe as wee ought, ſubmitting our ſelues to the good pleaſure of God, and beeing contented patiently and thankefully to receiue whatſoeuer is laide vppon vs at the appointment of God: but wee rather murmur and grudge againſt God, and with vnwilling harts ſuffer that louing viſitation of god, almoſt wiſhing that there were no God to plague and puniſh vs, but that we might here liue continually, and goe forth to ſinne freely, and without puniſhment. And when death approcheth, and no remedie can bee found againſt the violence thereof, then doe the vngodly and wicked liuers beholding the miſerable face of their conſcience, which preſenteth vnto them nothing but ſin, the wrath of God, hell Apoc. 21. fire and euerlaſting damnation, begin to deſpaire, and ſtreight yeeld themſelues to the pleaſure of ſatan, to bee for euer tormented in that lake that burneth with fire and brimſtone; themſelues, their ſoules and conſciences conſenting and aſſenting thereunto. For what other end

an be looked for of a wicked and vngodly life? Is it to be
ought, that he which through ſinne hath ſerued the Di-
ell all the time of his life, can at his latter end looke for
he inheritance of euerlaſting glory, wherewith God re-
ardeth them that painfullie labour to ſerue him in holi-
eſſe and righteouſneſſe all the daies of their life? Saint 1. Cor. 9.
aule ſaith; So runne that ye may obtaine: that is to ſay,
o traine your life in all godlineſſe and vertue to the vtter- 1 Tim. 3.
moſt of your power, while ye liue in this world that after
e haue finiſhed your courſe here, ye may inioy the glori-
us reward of eternall life. A corruptible crowne is not
btained without great paines taking: and ſhall we looke
or an euerlaſting crowne by leading an vngodly and wan-
on life? No man is crowned, ſaith the apoſtle, except hee
ghteth lawfully.

In this world therefore, wherein our life is nothing but Iob. 7.
knighthood or warfare, muſt we lawfully, valiantly, and
nightily fight and ſtriue againſt our enemies, the Diuell,
he world, & the fleſh, and by feruent and diligent prayer
nto God, ſo triumph ouer them through the helpe of our
rand captaine Chriſt, that we may haue a glorious ſpoile
f our enemies, and garniſh our ſelues with all kind of vic-
orious and royall robes, I meane all good workes & god-
y vertues. Where ſuch a life is led, there muſt a good end
e: an euerlaſting life may with a free conſcience and aſ-
ured hope be looked for. And to bring this to paſſe, who
aboureth not to the vttermoſt of his power, namely if he
e of God, and looketh for a better and more bleſſed life
fter this? How we ſhall fight againſt our aduerſaries, and
ead a godly life in this worlde, I haue declared aboun-
antly heretofore in many of my bookes.

In this treatiſe which I haue nowe in hande, intituled
The ſicke mans ſalue, my minde is to ſhewe vnto the faith-
full chriſtians, how they ought to make prouiſion for their
atter ende, that they may depart in the faith of Chriſt,
nd be of the number of thoſe, of whome it is written: Apoc. 14.
Bleſſed are the dead which die in the Lord. Againe:

Pretious in the ſight of the Lord is the death of his ſaints.
Pſal. 116. For what ſhould it profit a man to win all the worlde, if at
Matth. 6. the laſt he looſeth his ſoule? Therefore in this my worke
The contentes of this booke I haue declared firſt of al, how the faithful chriſtians ought to be haue themſelues patiently and thankefully in the time of ſickneſs. Secondly, howe they ſhould vertuouſlie diſpoſe their temporall goods. Thirdly, after what maner they ought to prepare themſelues gladly and godly to dy. Finally, I haue interlaced many comfortable exhortations vnto the ſicke, and diuers godly and neceſſarie prayers, ſome to be ſaid of them that are ſicke, and ſome of others, ſuch as are diſeaſed.

This treatiſe, after that I had finiſhed it, calling to remembrance howgreatly I am bound to your worſhipfull maiſterſhip, conſidering alſo your moſt heartie zeale, and feruent affection towards the true and Chriſtian religion, all ſuperſtion and Papiſtrie laide aſide, I thought it my bounden dutie to ſende vnto you, as a teſtimonie of my good will and thankefull heart towardes you, moſt intirely deſiring you to accept and take in good part this my little gift, although much more baſe than it may ſeeme in anie part worthy to recompence the leaſt point of your vnfeined friendſhip, diuers waies heeretofore declared vnto me. God preſerue your right Worſhipfull maiſterſhip, with the moſt vertuous gentle woman your wife, all your godly children, in continuall health and proſperous felicitie, Amen.

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A Table of some principall matters conteined in this booke.

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The ſicke mans Salue.

The Speakers names.

Philemon, Euſebius, Theophilus, Chriſtopher: and Epaphroditus the ſicke man.

Philemon.

H, full truely it is ſayed of that holy manne Iob, that noble mirrour of perfect patience: Man that is borne of a woman, hath but a ſhort time to liue, and yet in the time that hee liueth, hee is repleniſhed with many miſeries. Hee commeth vp and withereth away againe like a flower. He flyeth as it were a ſhadowe, and neuer continueth in one ſtate. It is not yet two dayes ſince I ſawe my neighbour Epaphoditus (as mee thought) well and luſty, yea and in perfect health, and behold he ſent vnto me euē now his ſeruant Onelimus, that I would come vnto him with all expedition, all other buſineſſe ſet apart, if I euer intended to ſee him aliue. O good God what a worlde is this:

Iob. 14.

Ah

Ah most louing Christ! What a sodaine change is this? Our life is not without a cause compared of the holy Apostle Saint James, to a vapour that appeareth for a lit-
Iames, 4. tle time, and then vanisheth away. Who will trust to a life so fraile, so transitorie, so bound vnto mortalitie? Whoe can iustly perswade himselfe to liue many yeares in this world? seeing that in it so suddainely health is turned into sicknes, strength into weakenesse, ioy into sadnesse, comfort into desperation, life into death? The rich man perswaded himselfe to liue longe in this world, as blessed Luke declareth in his ho-
ly Gospell, when hee said, considering the great abundãce of his reuenues that came yearely in: What shall I doe? because I haue no rome where to bestow my fruites? This will I doe; I will destroy my barnes,
Luke. 12. and builde greater, and therein will I gather all my goods that are grown vnto me, and I will say vnto my soule: Soule, thou hast much goodes laid vp in store for manie yeares, take thine ease, eat, drink, be merrie. But God said vnto him: Thou foole, this night will they fetch away thy soule againe from thee, then whose shal these thinges bee which thou hast prouided? The continuance of our life is not certaine, so muche as

one

one houre, neither is any man able to ſaie: I ſhall liue till to morrowe. For albeit nothing is more certain than death, yet is nothing more vncertaine than the houre of death. It ſhall therefore become all chriſtian men that tender their owne health, diligently to marke, and continually to remember this friendly admonition and louing watchword of our Lord and Sauiour Chriſt Ieſu: Watch (ſaith he) for yee know not what houre our Lord will come. Of this be yee ſure, that if the good man of the houſe knew what houre the Theefe would com, he would ſurely watch, and not ſuffer his houſe to be broken vp. Therfore be yee alſo ready: for in ſuch an houre as ye think not wil the ſonne of man come. Againe hee ſaith: Watch, for yee know not when the maiſter of the houſe will come, whether at euen, or at midnight: whether at the cocke crowing, or in the dawning, leaſt if he come ſuddenly, hee find you ſleeping. And what I ſay vnto you, I ſay to all, Watch. Moreouer in another place he ſaith thus: Behold I come as a theefe. Happie is he that watcheth, and keepeth his garments, leaſt hee walke naked, and men ſee his filthineſſe. Ah Lord God! not yet two daies paſt, whole and ſtrong, and now ſicke and weak! O the

Math. 24.

Mark. 13.

Apoc. 19.

willed-

vnstedfastnesse of mans life: whom would not this prouoke to watch, and consider his latter ende: As the godly man Moses admonisheth, saying: Ah would GOD men would bee wise and vnderstand, and make prouision for their latter ende: So should neither sicknes nor death be sudden vnto them: so should all dissolutenes of life be reiected, and godlinesse of conuersation imbraced as the wise man saith: In al thy workes remember thy latter ende and thou shalt neuer sinne. I desire much to visit my neighbour Epaphroditus, according to his hearty request, and to comfort him in these his paines, & to instruct him how he ought both patiently and thankfully to beare this crosse of sickenesse which God hath laid vpon him: but I wish greatly to haue the company of my old familiars and approued friends Eusebius, Theophilus, and Christopher. I sent my sonne Theodore, & Rachel my daughter for them, I much maruel of their long tarrying. But beholde where they come.

Deut. 32

Eccles. 7.

Euseb. Wee reiose to see you in health, thanking you most heartily for the louing kindnesse, which heretofore many times you haue shewed vnto vs. But wherfore I pray you haue you sent for vs:

Phile.

Phile. Haue you not heard how our neighbour Epaphroditus is greeuouſlie vexed with ſickneſſe?

Theoph. Is our neighbour Epaphroditus ſicke?

Phile. Ye is ſicke and that very ſore. Ierem. 18.

Sory am I to heare this.

Phile. We are in the Lords hand as the claie in the potters, to do with vs whatſoeuer his good pleaſure is: Therefore let vs not beare heauily this work of God in our neighbour, leaſt wee ſeeme to ſtriue againſt his godly will, ſeeing we vſe daily to pray: Marke. 6. Thy will be doone in earth as it is in heauen, hauing alſo an example of our ſauiour Chriſt, which prayed vnto his heauenlie father on this manner: Not as I will, but as thou wilt, O father. Matth. 26.

Euſeb. How long hath our neighbour Epaphroditus beene ſicke?

Phile. Not yet two dates.

I much maruell of this ſuddaine ſickneſſe.

Phile. It is no maruell at all, ſeeing ſickneſſe followeth health, and death life, as the ſhadowe accompanieth the body. Ye knowe neighbours, how charitable a deede it is to viſit the ſicke, and to comfort the diſeaſed. It is one of thoſe works, which being done

in the faith of Christ, shalbe rewarded at the last day in the face of the whole world, with the inheritance of thy heauenly kingdome, as ye may see in the Gospel of blessed Mathew: I was sicke, and ye visited me, saith our sauior Christ. The wise man also saith: Let not them that weepe bee without comfort, but mourne with such as mourne: Let it not greeue thee to visit the sick, for that shall make thee to be beloued.

Matth. 25.

Eccles. 7.

Christo. This saying differeth not much from the saying of S. Paul: Reioice with them that reioice, and weep with them that weepe: Bee of like affection one to another.

Roma. 12.

Phile. Let vs therefore go and visite our sicke neighbour Epaphroditus, & comfort him with the heauenly consolation of the holy scriptures, that he may beare this his sickenesse both the more patiently & thankefully. For to this ende did I send for you, that we should go together vnto him, and so comfort him.

Theoph. We were too much vnkind and vnworthy the name of Christians, yea of men, if we should disdaine to accompany you going about so godly a matter.

Phile. Well then let vs goe. For as the Preacher saith: It is better to goe into an

Eccle. 7.

house

houſe of mourning, than into an houſe of banketting: for there all men bee admoniſhed of their latter ende, and the liuing doe conſider what afterwards ſhall become of them. I pray the Lord our God that wee may find him at our cõming, in his whole mind and perfect memory.

Euſeb. I beſeech the Lord our God alſo, that his paines be not ſo outragious, that when we come he haue no minde to heare what ſhall be ſaid to him, ſo ſhal our labour be loſt.

Chriſto. Gods will bee doone in all things.

Phile. We will do our duty, let GOD work his pleaſure. Now are we at the houſe I wil be ſo bold neighbours as to lead you the way.

Theoph. I pray you go ſir, wee will follow you.

Epaph. Oh curſed bee the day wherein I was borne! Unhappy bee the day wherein my mother brought me forth, curſed be the man that brought my father the tidings to make him glad, ſaying: Thou haſt gotten a ſonne. Let it happen vnto that man, as to the cities which the Lord turned vpſide downe. Let him here crying in the morning, and at noon day lamentable howling. Ier. 20. Gene. 19.

Why ſlueſt thou not me as ſoon as I came out of my mothers womb? O that my mother had bæne my graue her ſelfe, that the birth might not haue come out, but remained ſtill in her. Wherefore came I forth of my mothers womb? To haue experience of labour and ſorrow? Ah how ſicke am I? My ſtrength is gone, my ſight faileth mee, my tongue faltereth in my mouth, my handes tremble and ſhake for paine, I cannot hold vp my head for weakeneſſe. If I attempt either to ſtande or go: my legs fall downe vnder mee. No part of my body doth her right office, my memory is gone and paſt, my ſences faile me. Whatſoeuer I taſt, is vnpleaſant to me. What other thing am I than a dead corpes breathing? For my ſkin vpon me is turned to blacke, and my bones are dried vp with heat, yea miſerably am I tormented, and altogether wearie of my life. What can be pleaſant vnto mee, but preſent death? Ah woe worth the time that euer I was borne. O that ſome hill might fal down and ouerwheim me that I might ſhortly be rid out of this paine.

Phile. O Lorde God, good neighbours, theſe bee wordes proceeding rather from a deſperat heart, then from a patient minde. But why doo we ceaſſe to go in? The father

of

of mercies and God of all consolation bee present with vs.

Theoph. Amen.

Phile. Peace bee vnto this house, and to so many as loue the Lorde Iesus vnfeignedly.

Epaph. O mother! alasse that euer thou didst beare me! Alas why died not I in the birth? Why did I not perish as soone as I came out of my mothers wombe? Iere 20.

Phile. Neighbour Epaphroditus, God giue you a patient hart, a quiet and contented mind. According to your requeste, I am come vnto you with certaine of my neighbours being very desirous to see you: and notwithstanding not a little sorie to behold you in this case, not that you are visited of God with sicknes, but that you impatiently take this louing visitation of god, which chanceth vnto you, not for your hurt and destruction, but for your commoditie and consolation. Iob. 3.

Epaph. Welcome, welcome neighbours all. O howe sicke am I! O that the ende of my life were at hand! It grieueth my soule to liue. All ioy is gone with me. This sickenesse hath vtterly marred me. Iob. 10.

Phile. Say not so neighbour Epaphroditus: yea rather think that this your sick-

nesse is the louing visitation of God, and bringeth although to the bodie weakenesse and trouble, yet to the soule valiancie and consolation.

Apoc. 3.

Epaph. Gods louing visitation?

Phile. Yea neighbour, Gods louing visitation. For so are we taught by the word of God. God himselfe saith: As many as I loue, I rebuke and chasten. The wise man also saith: My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loueth, him he chasteneth, and yet delighteth in him, as a father in his owne son. What sonne is he, saith Saint Paul, whome the father chasteneth not? If yee bee not vnder correction, whereof all are partakers, then are ye bastards and not sonnes.

Apoc. 3.

Prouc. 3.

Hebru. 12.

Epaph. There is no father that so handleth his sonne as I am handled: O what a chaunge is this? yea and that within two dates. For from gladnesse to sadnesse, from pleasure to paine, from health to sicknesse, from quietnes to trouble, from strength to feeblenesse, yea in maner from life to death am I suddenly fallen. O miserable wretch that I am!

Phile. No maner chastening for the present time seemeth to bee ioyous, but greeuous:

tous: as the apoſtle ſaith: neuertheleſſe, afterward it bringeth the quiet fruit of righteouſneſſe vnto them which are exerciſed thereby. Bleſſed is ỳ man, ſaith S. Iames that ſuffereth temptation, for when hee is tried, hee ſhall receiue the Crowne of life, which the Lord hath promiſed to them that loue him. Hebru. 12. Iam. 1.

Epaph. We thought I was in caſe good inough before I was oppreſſed with this ſickneſſe. For then I liued pleaſantly, but now I lie here weeping and mourning, and full of ſorrow and care.

Phile. This is the iudgement of the fleſh, which euer luſteth againſt ỳ ſpirit. Againſt ſuch careleſſe fleſhly liuers, heare what our ſauiour Chriſt ſaith: Wo be vnto you that are riche, for you haue your conſolation: Wo be to you that are ful, for ye ſhall hunger: Wo be vnto you that nowe laugh, for yee ſhall walke and weepe. Heare what hee ſayeth on the contrarie parte: Bleſſed are they that mourne, for they ſhall receyue comforte. And alſo in an other place hee ſayeth: Uerely, verely I ſay vnto you, yee ſhall weepe and lament, but contrariwiſe the world ſhall reioice: Ye ſhall ſorrow, but your ſorrowe ſhall be turned into ioy. The bleſſed apoſtle ſaieth alſo: If wee bee dead Galath 5. Luke. 6. Matth. 5. Iohn. 16. 2. Tim. 2.

with Chriſt, and ſhall alſo liue with him. If we ſuffer with him, we ſhal alſo reigne with him.

Chriſto. Brother Epaphroditus, the way to enter into glory is the croſſe. For by that way did our elder brother Chriſt enter into the kingdome of his father. And the bleſſed Apoſtle ſaith, By many tribulations muſt we enter into the kingdome of God. Luke. 24.

Epaph. What meane you by that?

Chriſto. Temporal affliction, as penurie, hunger, euill report vndeſerued, perſecution, impriſonment, loſſe of goodes, ſickeneſſe, and whatſoeuer mortifieth the olde man. Acts, 14.

Epaph. I cannot eaſily be perſuaded that theſe thinges are ſent of God to ſuch as he loueth, but rather to ſuch as he hateth.

Chriſto. Not ſo neighbour Epaphroditus. For the righteous and godly taſt more of the croſſe of this worlde, than the wicked and vngodlie. Abel, Jacob, Joſeph, Moſes, Dauid, Helias, Zacharie, Jeremie, Miche, Job, Tobie, John Baptiſt, Stephan, Paule, James, Peter, with manie other, which were the choſen people & friendes of God, were not free from the Croſſe: inſomuch that many of them were moſt cruelly put to death: whereas the wicked worldelings

lings liued in al pleaſure, & had all things accoꝛding to their harts luſt.

Euſeb. This is alſo pꝛooued true by the ſaying of our ſauiour Chriſt. Ye ſhal weepe and lament ſaith hee, but contrariwiſe the woꝛld ſhall reioice. And the Apoſtle ſaith, al that will liue godly in Chriſt Ieſu, ſhall ſuffer perſecution. Hereto pertaineth the ſaying of ſaint Peter, the time is come that iudgement muſt begin at the houſe of God. If it firſt begin at vs, what ſhall the ende of them bee, which beleeue not the Goſpell of God? And if the righteous ſcarſly be ſaued, where ſhall the vngodly & ſinner appeare? Wherefoꝛe let them that are troubled accoꝛding to the will of God, commit their ſoules to him with well doing, as vnto a faithful creatoꝛ. Ioh. 16. 1. Tim. 3. 1. Pet. 4.

Phile. This thing can by no meanes better bee perceiued, than by conſidering the hiſtoꝛie, which bleſſed Luke telleth in his goſpell of the vnmercifull rich man, and of poꝛe Lazarus. The riche Glutton was Gods enemy, and an aduerſarie to all good men, vnkind, churliſh, and vnmerciful, & yet how pleaſantly and wealthily liued hee all his life time? we doo not read that he taſted any thing at all of the Croſſe, but that hee was riche, wealthie, gallantlie apparelled, fared Luke, 16.

fared daintilie euery daie, and liued in all kind of pleaſure accoꝛding to his harts luſt, and yet the end of him was euerlaſting dã-
Luke.6. nation. that this ſaying of our ſauioꝛ chriſt might be found true: Wo be vnto you that are rich, foꝛ you ſhall haue conſolation: wo be vnto you that are ful, foꝛ ye ſhal hunger: Wo be vnto you that nowe laugh, foꝛ yee ſhall waile and weepe. Contrariwiſe, Lazarus being Gods friende, and deerely beloued of God, was plagued with pouertie, hunger, thirſt, cold, nakednelle, ſoꝛes, ſickenelle. & diuers moꝛtal diſeaſes, which neuer departed from him ſo long as he liued: and yet notwithſtanding, both patientlie and thankfully did he beare this his croſſe euen vnto the death, being perſuaded that pꝛo-
Eccleſ.11. ſperitie and aduerſitie, life & death, pouerty and wealth are of God: and therefoꝛe immediatlie after his departure out of this woꝛlde, hee was receiued into euerlaſting glorie. This hiſtoꝛy mother Epaphroditus declareth euidentlie, that ſickneſſe oꝛ trouble ſent of God vnto the godlie, is not a token of Gods wrathe and heauie diſpleaſure, but rather a ſure garment and manifeſt ſignes of his good wil, loue and fauoꝛ toward vs: Bleſſed is he ſaith the Pſalmo-
Pſalme. 94. graph, whome thou O Lorde, nourtereſt.

Again

Againe he saith: It is highly for my wealth that thou O Lorde hast corrected me, that I may learne thine ordinances. Hereto agreeth the saying of Saint Paul: When wee are iudged of the Lord, wee are chastened, that wee should not bee damned with the worlde. In the historie of Job it is also written: Blessed is the man whom God punisheth. Therefore refuse not thou the chastening of the almightie. For though hee maketh a wounde, he giueth a plaister: though he smite, his hande maketh whole againe. God is faithfull, saith the apostle, which will not suffer you to bee tempted aboue your strength, but shall in the myddest of temptation make a waie that yee may be able to beare it. For he is the father of mercies, and GOD of all consolation, which comforteth vs in all our troubles, which knoweth also how to deliuer and free the godly from temptation. All these texts borrowed out of the holy Scriptures with a great many others, do euidently declare, that the crosse is layed vppon the godlie at Gods appointment, and that not for their hurt and destruction, but for their welfare, health and saluation. For although that our outwarde man perish: yet the inwarde man is renewed daie by daie. For our trouble

Psalm. 119.

Iob. 5.

1. Cor. 10

2. Pet. 2.

trouble which is short and light prepareth an exceeding and an eternall weight of glory vnto vs, while we look not on the things which are seene, but on thinges which are not seene. For the thinges which are seene, are temporall: but the thinges which are not seene are eternall.

Peter. 2. Theoph. Our elder brother Christ which did neuer commit sinne, and in whome no

Hebru. 2. guile nor deceipt was founde, entered not into glory, but by the Crosse, as the Apostle saith: we see that Iesus for the suffering of his death was crowned with glory and honor. Therefore may we not looke to possesse the inheritance of the heauenlie kingdome by liuing in all pleasure, health, ioie, and worldlie felicitie: but rather by suffering the crosse that is laid vpon vs at Gods appointment, both patiently and thankfullie.

Math. 10. For the disciple is not aboue his Maister,

Luke. 14. nor the seruant aboue his lord. It is inough for the disciple that he be as his maister is, and that the seruant be as his lord is. Who soeuer beareth not his crosse, and commeth not after me, saith our Sauiour Christ, he cannot be my disciple.

Apoc. 7. Christo. In the reuelation of blessed Iohn wee reade, that they which were arraied with long white garmentes, and are continuallie

nuallie in the preſence of the ſeate of God, and ſerue him day and night in his temple came out of great tribulation.

Phile. It is truth, For ſuch are moſt meet for the kingdome of God, neither can the voluptuous worldlings be partakers of ỹ heauenly inheritance, which in this world taſt of no croſſe, but liue in al pleaſure, after the deſires of ỹ fleſh. It is not poſſible that a man may liue here pleaſauntly with the world, and afterwardes reigne gloriouſly with Chriſt, for the friendſhip of this world is enimity with God. Whoſoeuer will bee a friend of the world, is made the enemy of God. For what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? or what company hath light with darkeneſſe? or what concord hath Chriſt with Beliall: eyther what part hath hee that beleeueth with an infidell? worldely ioy and eternall felicity cãnot agree together. Therfore whoſoeuer is free from the croſſe in this world, he hath no part in the kingdome of Chriſt & of God. So that you neighbor Epaphroditus haue great occaſion to thank the Lord our God, that it hath pleaſed him to remember you with his louing viſitation, & thorough this ſickneſſe to declare his good and fatherlie will towards you. For by laying this croſſe

Iames.4.

1.Cor.6.

vpon

vpon you, hæ prooueth you whether you be conſtãt in your faith and profeſſion or not, and whether you will patiently and thankfully beare this his working in you, which is vnto your euerlaſting ſaluation or not: And after this manner doth God handle al ſuch as he receiueth into glory, as the wiſe man ſaieth: Whatſoeuer happeneth vnto thæ receiue it, ſuffer in heauineſſe and bæ patient in thy trouble. For like as gold and ſiluer are tried in the fire: euen ſo are acceptable men in the furnace of aduerſity. Againe he ſaith: The ouen proueth the potters veſſel, ſo doth temptation of trouble try righteous men. Likewiſe ſaid Raphael the archangell vnto Toby: Becauſe thou waſt accepted and beloued of God, it was neceſſary that temptation ſhould try thee. And as Moſes ſaid vnto the children of Iſrael: The Lord our God proueth you, to wit, whether you loue the Lord your God with all your heart, and with al your ſoule. Saint Peter alſo ſaith: ye are now for a ſeaſõ in heauines through manifold temptations, that the triall of your faith bæing much more pretious than golde that periſheth, and yet is tried by fire, might be found vnto praiſe, glory, and honor, at the appearing of Ieſus Chriſt.

Eccle. 2.

Tob. 12.

Deut. 13.

1. Pet. 1.

Epaph.

Epaph. This comforteth well my weake mind to heare of you out of the word of god neighbour Philemon, that this ſickneſſe, which I now ſuffer, is the louing viſitation of God, and a token of Gods good will towards me. Againe, that the faithfull and friends of God are in this world ſubiect to the Croſſe, more than the vnfaithfull and enemies of God.

Pphile. I am heartily glad to heare you ſo ſay. And doubt you not, but that this your gentle God, and louing father, will turne this your ſorrow vnto your great comfort. For he is a faithfull God, which will not let you bee tempted aboue your ſtrength, but ſhall in the middeſt of temptation make a way that he may be able to beare it, as the Pſalmiſt ſaith: his wrath indureth but the twinkling of an eie, and in his pleaſure is life: Heauineſſe may indure for a night, but ioy commeth in the morning. Thou, O Lorde, haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth and girded me with gladnes. Againe he ſaith: thou O God haſt proued vs, thou alſo haſt tryed vs like as ſiluer is tried. Thou broughteſt vs into the ſnare, and laideſt trouble vpon our loines, thou ſuffereſt men to ride ouer our heads. We went through fire & water, and thou

1. Cor. 10.

Pſal. 30.

Pſalm. 66.

thou broughtest vs out into a welthy place. O what great troubles & aduersities hast thou shewed mee! and yet thou didst turne and refresh me, yea and broughtst me from the deepe of the earth: Thou hast brought me to great honour, and comforted mee on euerie side: Therfore will I praise thee and thy faithfulnesse O God. Also in another place he saith: They that sow in teares shal reape in ioy He that now goeth on his way weeping, and beareth forth good seed, shall doubtlesse come againe with ioy, and bring his sheaues with him. The ancient father Toby in his praier vnto God saith: After a storme O Lorde, thou makest the weather faire and still: after weeping and heauines, thou giuest great ioy, thy name, O God of Israel, be praised for euer.

Psalm. 126.

Iob. 3.

Epaph. Amen, Amen, good Lorde. I trust thou wilt do so with me.

Phile Doubt you not neighbour, but if you call on the name of the Lorde, you shall find great comfort. For as the princely prophet saith: the righteous crie, and the lord heareth them, and deliuereth them out of al their troubles. the Lord is nigh vnto them that are of a contrite hart, and wil saue such as bee of an humble spirite: Great are the troubles of the righteous, but the Lord deliuereth

Psalm. 34.

liuereth them out of all. He kæpeth al their bones, ſo that not one of them is broken.

Epaph. These are comfortable ſentences, neighbour Epaphroditus.

Epaph. Comfortable indeed.

Phile. And no leſſe true than comfortable, as diuers hiſtories of the holy Scriptures do euidently declare.

Epaph. I pray you rehearſe ſome of them for my comfort.

Phile. I will do it gladly. And to let paſſe the auncient Patriarches, what croſſe laid God vpō Iolephs ſhoulders in Egypt? yea and that for no fault that he had committed, but onely to proue and try his faith, loue, obedience, patience, thankfulnes, and perſeuerance. He ſuffered Joſeph, beeing a godly and chaſt young man, to be falſly accuſed of his whoriſh miſtris, & to be cruelly throwne of his maiſter into priſon. where hee continued certaine yæres in captiuity and thraldome. But behold the merciſull dealing of God with his faithful ſeruants. Afterward, when God (by prouing Joſeph) had found him faithful, conſtant & patient, he deliuered him out of priſon, reſtored him vnto his liberty, won him into the Kings fauor, inſomuch that the King took off his ring from his hand, & put it vpon Iolephs Gen. 39. 17

hand, and araid him in cloth of reines, and put a golden chaine about his neck, and ſet him vpon the beſt chariot that he had ſaue one, & they cryed before him; Bow the knee. And king Pharao made him ruler ouer all
1.Reg. 16. the land of Egypt.
Acts.14. Epaph. O the great mercies of God?
Pſalm.89. Phile. Before God quietly ſetled king Dauid in his kingdome (of whom he reporteth in this maner, I haue found Dauid the ſon of Ieſſe, a man after mine owne hart, which ſhall fulfill all my wil) how hunted hee him
3.Reg.2. by king Saule, euen as the firret hunteth the Conie? Yea after the death of Saule, what trouble & diſquietnes had he through the wicked conſpiracie of his children againſt him, being ſo louing, gentle, & naturall a father? Notwithſtanding afterward God brought him vnto great honor, glory, riches, quietnes, & al kind of wealth; wherin he continued vnto his death, which was both glorious and full of yæres.

Epaph. A bleſſed end.

Phile. To whom is the hiſtory of patient Job vnknowne? His croſſe was ſo grieuous, that I knowe not whether the like trouble hath chanced to any mortall man
Iob.1.2. ſince his time or afore. All his ſubſtance in one moment almoſt was loſt, all his cattell

was

was driuen awaie, ſeuen thouſand ſheepe, three thouſand camels, fiue hundred yoke of Oxen, and fiue hundred ſhe aſſes. All theſe were taken away ſuddainly. His houſe fell downe, his children that were within were ſlaine. Of all that euer he had, nothing remained vntouched that might cõfort him any thing at all, but only his wife: and ſhe ſeemeth to be left of the Diuel, only to this purpoſe, euen to mocke and ſcorne hir husband, & to moue him to blaſphem the name of God. Which thing without al doubt grieued the holy mans mind more then all his calamities & wretchednesſes. Further more, his friends which came out of farre cõtries to comfort him, ſeeing his ſorrow and paine to be moſt vehement, being alſo wonderfully aſtoniſhed with the horrible greatnes of the plague, by the ſpace of ſeuẽ daies ſpake not one comfortable word vnto him. For they thought although not truelie that god had caſt his moſt grieuous pains vpon Job worthily, euẽ for his ſinfull life & wicked cõuerſation. And did they not at the laſt fall to mocking and taunting of that man, and told him that thoſe plagues happned vnto him for his ſins, by the righteous iudgment of god, for they thought it a matter of high iniquity, & vnworthy gods righ-

teousnesse, that so great calamities and mi-
series should cause iesse chance vnto any ho-
ly and innocent man. Moreouer, after the
losse of al his goods, after the driuing away
Iob. 2. of his cattel, the casting down of his house,
the cruel death of his childrē and seruants,
(al which the most patient man very quiet-
ly suffered) what intollerable paines suffe-
red he on his body? Did not Satan through
Gods sufferance, smite Job with maruel-
lous sore biles, frō the soule of his foot vnto
the crowne of his head, so that he sate vpon
the ground in the ashes, and scraped off the
filth of his sores with a pot sheard? O who
is able to expresse what paines he suffered!
And notwithstanding, beeing on euery side
most miserably plagued, his minde contī-
nued stil constant and perfect in abiding the
good pleasure of the Lord his God, beeing
throughly perswaded that al those plagues
and punishmēts were not tokens of Gods
anger, but rather of his singular good will
and fatherly fauor towards him. For as he
most patiently suffered the losse of all his
goods and the death of his children: so with
like constancy & lusty courage, did he beare
the most greiuous wounds and bitter sor-
rows of his body speking no blasphemous,
vnpatient, or vnreuerēt word against God

in all his trouble: but mekely, patiently, and thankfully brast out into theſe and ſuch like wordes: Naked came I out of my mothers wombe, and naked ſhall I turne thither againe: The Lord gaue, and the Lord hath taken away, euen as it hath pleaſed the Lord, ſo is it come to paſſe; Bleſſed be the name of the Lord. If we haue receiued proſperity at the hande of the Lorde, why ſhould we not abide aduerſitie alſo? Iob. 1. Iob. 2.

Epaph. O God graunt me the like patience.

Chriſto. Doubt ye not of the goodnes of God neighbour. Be ſtrong and ſtedfaſt in the Lorde your God: abide patientlie his good pleaſure, and he ſhal worke all things for the beſt, as the Pſalmiſt ſaith: O tarrie thou the Lords leaſure, be ſtrong & he ſhal comfort thine heart. Therfore put thou thy truſt in the Lord. In ſilence and hope ſhall your ſtrength be (ſaith the Prophet) O how good is the Lord vnto them that put their truſt in him, & to the ſoule that ſeeketh after him? The good man with ſtilneſſe and patience tarieth for the ſauing health of the Lorde. The righteous haue cried, and the Lord hath gratiouſly heard them and deliuered them out of all their troubles. Pſal. 37. Eſay. 30. Iame. 3. Pſalm. 34.

Phile. But now neighbour marke the end

of the history.

Epaph. Say on the name of God.

Phile. After that God by diuers kinds of punishments had throughly tried this holy perfect, and patient man Job, & had found him in all points a constant and valiant soldior not able to be ouercome with any kind of plague that Satan could lay on him: the Lord greatly commended his constant faith and faithful constancy, and gaue vnto him twise so much as he had before. For he had now fourteen thousand sheepe, six thousand Camels, a thousand yoake of Oxen, and a thousand asses. He had seuen sonnes also & three daughters. And after this he liued an hundred and forty yeares in much ioy and quietnesse, so that he saw his children children vnto the fourth generation, and died being old and of perfect age.

Iob. 13.

Epaph. O blessed be God! For he is euer good to his seruants, and neuer forsaketh them that put their trust in him.

Iam. 5.

Euseb. Of this holy man Job, S. James also maketh mention, saying. Ye haue heard of the patience of Job, & haue known what end the Lord made, For the Lord is verie pittifull and mercifull.

Pphile. Will it please you neighbor to heare the History of the auncient Father Tobie, which

which is also very comfortable?

Epaph. Yea, very gladly. For it doth mee much good, & easeth wel my paine to heare your goodly talke.

Phile. This Toby was a faithfull man, and euen from his very childehoode feared God, & led a vertuous life. He forsoke not the way of truth, neither defiled he himself with any kind of Idolatry. He worshipped the Lord God of Israel faithfully, offering of all his first fruits and tithes. Whatsoeuer he might get, he parted it daily with his fellow prisoners and brethren, he was full of good workes: he gaue largelie vnto the poore: he fed the hungry: he gaue drinke to the thirstie: he clothed the naked: he lodged the harbourlesse: he visited the sicke: he redeemed the captiues and prisoners: hee buried the dead. There was no worke of mercy that he had left vndone. He was rich and plentious in all good workes, and whatsoeuer he did, he did it with a ioyful and readie heart. For God, saith saint Paule, loueth a chearefull giuer. Tobit.1. 2.Cor.4.

Epaph. A blessed man and faithful seruant of God.

Phile. And yet marke what followeth. It happened on a day, that when he had buried the dead, & was weary, he came home and laid Tob.2.

of the history.

Epaph. Say on the name of God.

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laid him downe by the wall and slept: and while he was a sleepe there fell down vpon his eies warme dong out of the swallows neast, so that he became blind.

Epaph. A pitifull chance.

Phile. This temptation did God suffer to happen vnto him, that they which came after, might haue an example of his patience, like as of holy Iob.

Epaph. But howe did Tobie take his temptation?

Phile. Very godly, quietly, patiently, and thankfully. For insomuch as he euer feared God from his youth vp, and kept his commandements, he grudged not against God that the plague of blindnesse chanced vnto him, but remained stedfast in the feare of God, and thanked God all the daies of his life.

Epaph. But what was the end of the matter? Continued he blind vntill his dying daie? Did not God deale mercifully with Toby as we heard afore of Iob?

1. Reg. 2. Deut. 32. Tob. 13. Sapi. 16.

Phile. Yes verily, for God scourgeth and healeth, God leadeth vnto hell, & bringeth out againe: God killeth and maketh aliue, GOD after a storme maketh the weather faire and calme: God after weeping and heauinesse giueth great ioy. When God had

had throughlie tried Toby, and found him constant in his faith, hee restored vnto him his sight againe. For the which Toby most humbly thanked him, & said. O Lord God of Israel, I giue thee praise and thanks for thou hast chastened me and made me whole againe. Tob.11.

Christo. O praised be the Lord our God, which is maruellous in his sayings, & holy in all his works.

Theoph. Liued Toby long after his sight was restored vnto him?

Phile. Tobie (saith the scripture) after he had gotten his sight againe, liued forty and two yeeres in great ioy and wealth, & sawe his childers children. And when he was an hundred and two yeeres old, he departed in peace, and was honorably buried. Tob.14.

Epapho. A blessed end,

Phile. Of a good life commeth a good end. Thus haue you heard out of the holy scriptures brother Epaphroditus, that the crosse that is to say, corporall affliction, is not a token of Gods anger, but of his fauor: and that he layeth temporall punishment more customably vpon his friends then vpon his enimies, yea and that not to destroy them, but to proue and try them, euen as the fire tryeth the gold. For as the angell Raphael said

Heb.12. ſaid vnto Toby: Becauſe thou waſt accepted and beloued of God, it was neceſſarie that temptation ſhould trie thee. You haue heard alſo the louing kindneſſe of God towards his faithfull and conſtant ſeruants, how after a iuſt triall made, hee reſtoreth them vnto a more bleſſed ſtate, than they were in afore. Therefore take a good heart vnto you and faint not. Bee ſtrong in the Lord, be faithfull vnto the end. bee patient in this your ſicknes. Be thankfull for this louing viſitatiō of God. Abide the good pleaſure of God. Suffer him quietly to do with you whatſoeuer his good will is. If you will thus do, doubt ye not but that God will be merciful vnto you, and bring that thing to paſſe, which is moſt for your comfort and profit. For whatſoeuer is written, is written for our learning, that through patience

Rom.15. and the comfort of the ſcriptures, wee may haue hope.

Epaph. The Lords will be done in me. He knoweth what is moſt meet for me a wretched ſinner: let him therefore worke his good pleaſure in me, come life, come death. For

Roma.14. if we liue, we liue to be at the Lordes will: and if wee die, we die at the Lordes will: Whether we liue therefore or die, wee are the Lordes. Duelie, O heauenly Father, I beſeech

beseech thee for Christ his sake, to giue me a patient and thankfull heart, that I neuer grudge against thy blessed wil: but be obedient vnto it in all things, that when the paines of my sickenesse bee most bitter, I may lift vp my heart vnto thee, call on thy blessed name, and say: O Lord rebuke me not in thine indignatiõ, neither chasten me in thy displeasure: Haue mercy on me, O Lord, for I am weake, O Lord heale me for my bones are vexed: my soule also is sore troubled, but Lord how long wilt thou punish mee? Turne thee, O Lord and deliuer my soule, oh saue me for thy mercies sake: O my God saue thy seruãt that putteth his trust in thee: Be mercifull vnto me, O Lord, for I wil call daily vpon thee: Comfort the soule of thy seruant, for vnto thee, O Lord, doo I lift vp my soule: For thou Lord art good and gratious, and of great mercy vnto all them that call vpon thee. A prayer. Psalm. 6. Psalm. 86.

Theoph. Neighbor Epaphroditus, this is vnto vs a singular pleasure and great comfort to heare so godly words proceede out of your mouth. Be diligent continually to call on the Lord, and be in all your afflictions and troubles shalbe vndoubtedly your strong Tower, your mighty shield, and inuincible fortresse. He wil not leaue you nor forsake

forsake you, but assist you and bee present
Psalme. 91. with you in your sicknes, according to this
his promise; Bicause he hath trusted in me
I wil deliuer him, I wil defend him bicause
he hath knowne my name. He shal cal vp-
on me, and I will gratiously heare him, yea
I am with him in troble, I wil deliuer him
and glorifie him: With long life wil I sa-
tisfie him, and shew him my saluation.

Epaph. I must needs confesse (most gentle neighbors) that I haue receiued much con-
solation and great comfort of your compa-
ny, and especially that ye haue thus inar-
med, yea and fortressed my breast with the
comfortable sentences and histories of the
holie scriptures against the bitter stormes
of aduersitie; and I hartily thanke you for
your paines. Notwithstãding this must I
needs say vnto you, that I find not my selfe
in my conscience to bee of such godlinesse
and vertue, that I dare compare my selfe
with Joseph, Dauid, Job, and Tobie,
whom ye recited vnto me, but am much in-
ferior both vnto them, and vnto their god-
linesse of life: so that although they beeing
righteous, of the very loue which God bare
towards them were assailed with aduersi-
ty, to this end, that their faith and constan-
cy might bee proued and tried vnto the ex-
ample

ample of others: yet I find in my ſelfe ſuch imperfection, yea ſuch aboundance of ſin that it may iuſtly be thought, that this ſickneſs which is laid vpon me, commeth from ſuch a God as is angry with me for my ſinfull life, and therefore is his heauy hande thus laide vpon me. What thinke ye good neighbors.

Phile. Brother Epaphroditus this humbling of your ſelfe in the ſight of the Lorde our God, is a certaine argument and ſure token of your euerlaſting ſaluation. For he that exalteth himſelfe ſhall be made lowe: but he that humbleth himſelfe ſhall be exalted. God is an enemy to the proud, but hee is a friend to the humble and lowly. Truth it is, that in the ſight of God no manne is pure and cleare from ſin. Who is able to ſaie, My heart is cleane, and I am free from ſinne? In many things we all offend. If we ſay we haue no ſinne we deceiue our ſelues, and the truth is not in vs. All haue ſinned, and want the glorie of God. We al are vnprofitable ſeruaunts. Euery man is a lier. Wee were begotten in ſinne, conceiued in ſinne, and borne in ſinne. Our heart is lewde and vnſearchable. All our righteouſneſſe is as a filthy and polluted cloth. Al haue ſwarued and gone out of the way,

Marke. 13.
1. Pet. 5.
Proue. 20.
Iam. 3.
1. Iohn. 1.
Roma. 3.
Luke. 17.
Pſalm. 126.
Pſalm. 51.
Iere. 17.
Eſay. 64.
Pſalm. 14.

waie, they are altogether becom vnprofitable, there is not one that doth good, no not one. The moſt perfect among vs all may wel ſay with the ſinfull Publican: O God
Luke. 18. bee merciſull vnto me a ſinner. We may worthily pray as our ſauior Chriſt taught
Math. 6. vs: forgiue vs our treſpaſſes, as wee forgiue them that treſpaſie againſt vs. God
Iob. 15. founds no truth in his ſeruants, and in his
Iob. 30. angels there was folly: how much more in them that dwell in the houſe of clay, and whoſe foundation is but duſt? The ſtarres are vncleane in the ſight of God, how much more then, man that is but corruptiõ, and the ſonne of man which is but a worm? And albeit Joſeph, Dauid, Job, and Tobie, bee ſet forth in the holie ſcriptures with great commendations: yet may wee not thinke that they wanted their faults. For no man that is borne of a woman is cleane before God, although he be but one day old. How
Iob. 25. oft doth Dauid confeſſe himſelfe a ſinner? How oft doth he flie vnto God, and pray for the remiſſion of his ſins? How oft doth he caſt away his own righteouſneſſe, and with ſtrõg faith lay hand on Gods mercy? Amongſt many others are not theſe his
Pſal. 51. words. Haue mercy on me, O God, according to thy great mercie, and according to

the

the multitude of thy mercies, doe away mine offences: Waſh me throughlie from my wickednes, & cleanſe me from my ſinne: For I acknowledge my faults, and my ſin is euer before me: Againſt thee onely haue I ſinned and done euill in thy ſight, &c. And Pſalme. 51.
in another place: O remember not the ſins and offences of my youth, but according vnto thy mercie thinke thou vppon me (O Lord) for thy goodnes. For thy names ſake O Lord, be merciſull vnto my ſinne, for it is great; Looke vpon mine aduerſitie & miſerie, and forgiue me al my ſins, &c. Again, Out of the deepe haue I called on the Lord. Lord heare my voice: Oh let thine eare conſider well the voice of my complaint: If thou Lord wilt be extreame to marke what is done amiſſe. O Lord who may abide it? But there is mercy with thee, &c. Enter not into iudgment with thy ſeruaunt (O Lord) for no man liuing ſhall be iuſtified in thy ſight. Thus ſee you howe holy Dauid, whom the ſcripture commended ſo greatlie, boaſteth not his owne righteouſneſſe, but humbleth himſelfe in the ſight of God, and wholy betaketh him vnto Gods mercie. Now heare what Iob (whom the ſcripture ſo greatly commendeth) ſaith of himſelfe: If I will iuſtifie my ſelfe, mine owne Pſalm. 130. Pſalm. 142.

mouth

Iob.6. mouth shall condemne mee. If I will put foorth my selfe for a perfect man, hee shall proue me a wicked doer. Againe, if I wash my selfe with snow water, and make my handes neuer so cleane at the wel, yet shalt thou dip me in the mire, and mine own clothes shal defile me. And as concerning the godlie man Toby, how little he trusted in his owne innocencie and righteousnesse, these his words do manifestly declare: O Lord (saith he) be mindfull of me, and take

Tobit.3. no vengeance of my sins, neither remember my misdeeds, nor the misdeeds of mine elders: for we haue not beene obedient to thy commandements, &c. And as Dauid, Iob, and Toby humbled themselues in the sight of God, so likewise doth the whole cõpany of all the faithfull, that the glory of our saluation may be God alone, as hee saith by the prophet; Thy destructiõ (O Is-

Ose.14. rael) commeth of thy selfe, but thy saluation commeth onely of me. Therefore though ye feele sin to be in you (as who is without it) yet despaire not, neither be dismaid, but with strong faith make haste vnto the glorious throne of Gods great mercy. Lament your sorrowfull case, craue fauour and remission of sins in Christes name of Gods most high maiesty, and without doubt you

shall

ſhal haue your hearts deſire. For the Lord is gratious and merciſull, long ſuffering, and of great goodneſſe. The Lord is louing vnto euery man, and his mercy is ouer all his works. O truſt in the Lord, for with the Lord there is mercy, and with him is plentious redemption, and he ſhal redeeme Iſrael from all his ſinnes. Pſalm. 145. Pſalm. 130

Epaph. Oh my hart! Ah what a greeuous pain did I feele now euen at the very hart? God be merciful vnto me.

Euſeb. Be of good comfort neighbour, I pray you, God ſhall worke al things for the beſt: ye may ſee what fraile veſſels we are, and how a little paine doth greatly trouble vs.

Epaph. You ſay truth. But to you neighbour Philemon once againe. We thinke if God ſhould punish me in this world for my ſinne, it ſhould be a token rather of his anger than his fauour towards me.

Phile. Nay, not ſo neighbour. It is rather an euident token of his ſingular loue and harty good wil towards you, which louingly correcteth you in this world that ye may repent, knowledg your faults, amend your life, call for mercie, and liue worthy your profeſſion: againe, that through his temporall paine, ye may be free from euerlaſting Apoc. 21.

plagues, & neuer come into that lake that burneth with fire & brimſtone. This wit-
2.Cor.11. neſſeth ſaint Paule, ſaying: While we are puniſhed, we are corrected of the Lord, that we ſhould not with this world bee condemned. Whē God ſuffereth the wicked in this world to floriſh like a bay tree, and licenti-
Pſalm.37. ouſly to ſinne without any puniſhment, as he ſuffereth the rich glutton, , of whom we
Luke.16. read in the goſpel of bleſſed Luke: it is an euident argument, that ſuch a one is reſerued vnto the paines of the world to come, which neuer ſhall haue end, where weeping and gnaſhing of teeth ſhall bee, as yee ſee it
Matth.13. chanced to the aforeſaid rich glutton, vnto
Luke.16. whom God ſaide: Sonne, remember that thou in thy life time receiuedſt thy pleaſure and contrariwiſe Lazarus receiued paine: but now he is comforted and thou art puniſhed. So doth our ſauiour Chriſt threaten the vngodly, ſaying: Wo be vnto you that
Luke.6. are full, for yee ſhall hunger: Woe be vnto you that now laugh, for yee ſhall waile and weepe. The holie apoſtle alſo ſaith: What
Hebru. 11. ſon is hee whom the father chaſteneth not? If yee bee not vnder correction (wherof all wee are partakers) then are yee baſtards & not ſonnes. A terrible end therefore abideth them, which in this world licentiouſly

and

and without puniſhment doo ſinne. For all ſuch be baſtards and no ſonnes, therefore haue they no parte of the heauenly inheritance.

Epaph. Yet the world iudgeth otherwiſe. For they thinke ſuch onely to bee beloued of God, as wallow in all kinde of worldly pleaſures, as the filthie ſow in the mire, ſo long as they liue, and neuer taſte of any aduerſity.

Phile. But the whole ſcripture iudgeth otherwiſe. For thoſe voluptuous Epicures which in this world ſay: Come and let vs inioy the pleaſures that are preſent, and let vs chearefully vſe the creatures like as in youth: let vs fill our ſelues with good wine and ointments, and let not the flower of life paſſe by vs: let vs crowne our ſelues with roſes afore they be withered: let there bee no faire meadow but our luſt go through it: let euery one of vs be partakers of our voluptuouſneſſe: let vs leaue ſome token of our pleaſure in euery place, for that is our portion, elſe get wee nothing, &c: ſhall in time to come, cry out in this manner, and ſay: We haue erred from the way of truth, the light of righteouſneſſe hath not ſhined vnto vs, and the Sunne of vnderſtanding roſe not vp vpon vs: we haue wearied

Sapi. 2.

Sapi. 4.

our ſelues in the waie of wickednesse and deſtruction. Tedious waies haue we gone, but as for the waie of the Lorde, we haue not knowne it. What good hath our pride done to vs? Or what profit hath the pymp of riches brought vs? All theſe things are paſſed away like a ſhadow, &c. Such words ſhall they (that haue ſinned) ſpeake in Hell. For the hope of the vngodly is like a drie thiſtle flower, that is blown away with the wind, &c. Therefore we may wel conclude, that ſuch as inioy cõtinual proſperity, liue at their hearts eaſe, obey their ſenſuall appetites, are free from all aduerſity, and (as the Pſalmiſt ſaith) come in no miſfortune like other folke, neither are plagued like other men, ſhall not raigne with God in glory, neither haue they ante portion in the land of the liuing. For though they proſper for a little while in this world, be puffed vp with pride, ſwell for fatneſſe, doe what they liſt, rule as they wil, haue plentie of riches in poſſeſſion, haue the world at cõmandement, &c. yet are they ſet in ſlippery places, and ſhall be caſt down and deſtroyed: yea ſuddenly ſhall they conſume, periſhe, and come to a fearefull end. I haue ſeene, ſaith the princely Prophet, the vngodly in great power and flouriſhing like a greẽ bay tree:

Pſalm. 37.

And

And lo, he vanished awaie, and was gone: I sought him, but hee coulde no where bee found, &c. For the wicked shall perish togither, and the end of the vngodly is euerlasting damnation.

Christo. If it please you, I will tell you an history that I heard once.

Epaph. I pray you tell on good brother Christopher.

Christo. Saint Ambrose, that godly and couragious bishop, traueling at a certaine time towards Rome, chanced by the way to go vnto a rich mans house to lodge. After other talke, he demanded of the man of the house, howe the worlde went with him and in what case he stood? The rich man answered; Sir my state hath alway been fortunate and glorious, I neuer tasted any kind of aduersitie. I neuer had sickneſſe or losse of goods, al things hitherto haue chanced vnto me according to my harts desire. When saint Ambrose heard this, he said vnto them that accompanied him: Rise, & let vs go hence with all expedition, for the Lord is not in this place. And when they were departed from the rich mans house, euen straightwaies the earth suddenly opened, & swallowed vp the man with all that euer he had, so that nothing at al remained

An history.

Phile. A notable history, declaring that God is not there present, where the crosse is absent: & that things cannot long continue in safe estate, where God fauoureth not.

Psalm.57. Theoph. Here was that thing fulfilled that is spoken by the Psalmist: The vngodlie shall soone be cut downe like the grasse, and be withered euen as the greene hearbe, &c. Yet a little while, and the vngodlie shall be cleane gone: Thou shalt looke after his place, and he shall be away: The vngodly shall perish, & the enimies of the Lord shall consume as the fat of lambes, yea euen as the smoke shall they consume away. Again in an other place: Thou, O Lord, doest set the vngodly in slippery places, and castest
Psalm.73. them downe, & destroiest them. O how suddenly do they consume, perish, and come to a fearefull end? Yea euen like as a dreame whē one awaketh, so shalt thou make their image to vanish out of the city.

Phile. Where continual successe of things is, where all things at all times serue and content the fleshly appetites and voluptuous worldlings: where no affliction nor troble is, there is not God, there is not his grace, fauour and blessing. He that is free from the crosse hath no inheritance in the kingdome

kingdome of heauen. Yea it is a moſt certain ſigne of euerlaſting damnation, where a life is led without affliction. For whom the Lord loueth, him he chaſteneth, they are baſtards and no ſonnes that ſomtime feele not the croſſe. Who euer went vnto heauē by ioy and pleaſure; By many tribulations (ſaith the Apoſtle) muſt we enter into the kingdom of God. Hereunto pertaineth the ſaying of the vertuous woman Iudith: Our father Abraham, being tempted and tried through many tribulations, was found a louer and friend of God: So was Iſaack, ſo was Iacob, ſo was Moſes, & all they that pleaſed God, being tried through many troubles, were found ſtedfaſt in faith Bleſſed is the man that ſuffereth temptation, ſaith ſaint James, for when he is once tried, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him. Hebru. 7. Acts. 14. Iudith. 8. Iames. 1.

Euſeb. I read once of a certaine heremite, which was wont euerie yeere to bee ſicke; wherin he greatly delighted, and felt much quietneſſe of conſcience, beeing perſuaded that his ſickeneſſe was the louing viſitation of GOD, and vnfeined token of Gods ſingular good will towardes him. It chaunced that by the ſpace of a whole An hiſtory

yeare, he was free from al manner of ſickeneſſe. Which thing when he conſidered, he was inwardly ſorry, and wept beyond all meaſure, greuouſly complaining that god had forgotten him, and denyed him of his grace.

Phhile. This hiſtory alſo ſheweth, how neceſſary and wholeſome ſickneſs is to a chriſtian man, and that corporall affliction is a certaine perſuaſion to a faithful conſcience, of Gods ſingular good wil and fatherly fauour towards vs as he himſelfe teſtifieth ſaying: As many as I loue I chaſten and rebuke. The wiſe man alſo ſaith: My ſon deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him: For whom the Lord loueth, him he chaſteneth, and yet delighteth in him as a father in his owne ſonne.

Apoc. 3.
Prouer. 20.

Epaph. So followeth it, that they whom God viſiteth with ſickneſſe in this worlde, and layeth the croſſe vpon their ſhoulders, are more deare vnto him, than thoſe which all their life time liue in all wealth, ioy, and pleaſure.

Phile. Yea verily, ſo they beare their croſſe willingly, patiently and thankefully: For by the croſſe are chriſtian men knowen, as noble mens ſeruãts by their Lords cognizances.

ſances. He that beareth not the croſſe, is not Chriſts diſciple: for ſuch as will bee his, he commandeth them not to ſeeke how to flie the croſſe that they may liue in al pleaſure, but he biddeth them take the croſſe vppon their ſhoulders, & follow him. If any man will follow me (ſaith our ſauiour Chriſt) let him forſake himſelfe, and take vp his croſſe and follow me. The head bare the croſſe, the members alſo muſt do the ſame, or elſe pertaine they not vnto the head. For there is none other way to enter into glorie, but the ſame way that our head Chriſt entred by, which is the croſſe. Whoſoeuer beareth not his croſſe, and commeth after me (ſaith the Lord Chriſt) he cannot be my diſciple. The ſeruant is not greater than his Lord, nor the diſciple aboue his maiſter. Math. 16. Luke. 14.

Chriſto. That ſuch as beare the croſſe & be tried with diuers tribulatiõs, are more deare vnto God, than they which liue al in pleaſure, the hiſtorie of the rich and vnmerciful glutton, & of poore & patient Lazarus Luke. 16. proueth euidently. For as you heard afore the wealthy Epicure which liued gallantly and pleaſantly al the dayes of his life, euen vnto his dying day, ſo ſoon as he was dead was caried of the diuel and his angels into the flames of hell fire, where he was miſe-

rablie

blie tormented. Contrariwiſe, poore and ſicke Lazarus, whom the wicked world eſteemed moſt vile, moſt abhominable, yea and vtterly deſpiſed and caſt away of God, whom alſo fortune neuer fauored, but aduerſitie continually aſſailed: immediatly after his departure, was moſt tenderly and ioifully borne of the bleſſed angels of God, into the boſome of Abraham, where he hath
1. Corin. 2. ſuch ioies as eie hath not ſeen, nor eare hath heard, neither is any mans heart able to thinke them.

Euſeb. Here is that fulfilled and founde true which the pſalmograph ſpeaketh, both of the death of the faithfull and of the vnfaithful. Concerning the faithful he ſaith:
Pſalm. 115. Pretious in the ſight of the Lorde is the death of his ſaints. Of the vnfaithful he alſo ſaith:
Pſalm. 34. The death of ſinners is worſt of all. As the ioyes of Gods people begin not till after their death: ſo likewiſe the ſorrowes and paines of the wicked do chiefly begin at their death, and ſo for euer and euer continue.

Epaph. Happie is that manne therefore which hath felt ſmart and ſorrow in this world, that after this life he may haue the perfect and true ioy, which knoweth none end.

Phile.

Phile. He is thrise happie, as they vſe to ſay, and greatly bleſſed of God. Therefore ſaint Auſtin praied on this maner and ſaid, O Lord burne me here, cut me here in this world, that thou maiſt ſpare me for euer after: onelie giue me patience, pleaſing vnto thee, and neceſſarie vnto me.

Chriſto. Like vnto this are the words of a certain ancient father which ſaith: I know that diſeaſes chāce vnto men for their ſins. And it is better here patiently to beare afflictions and pains, that after death to ſuffer euerlaſting puniſhments.

Theoph. Saint Gregorie ſaith, that God ſpareth ſome in this world to tormēt them afterward; and ſome he tormenteth here, which he will afterwards ſpare. This is a Chriſtian mans comfort, that by preſent tribulation, he ſhal eſcape euerlaſting damnation. For according vnto the common prouerbe, God neuer doth puniſh one thing twiſe.

Epaph. Of theſe your words I conceiue a good hope, that although God puniſheth me iuſtly for my ſins, yet he will not take away his mercie from me.

Pphile. No be you ſure, for theſe his words by the Pſalmograph: If they forſake my law, and walke not in my iudgements: If Pſalm. 8.

they

they breake my ſtatutes, and keepe not my commandements, I wil viſit their offences with the rod, and their ſinnes with ſcourges. Neuertheleſſe, my louing kindneſſe will I not vtterly take awaie from them, nor ſuffer my truth to faile. My couenant wil I not breake, nor alter the thing that is gone out of my lips. Here God our mercifull father promiſeth, that though he puniſheth vs for our ſin and wickednes, that by this meanes he may cal vs vnto repentance and amendment of life: yet will not he take away from vs his mercie & louing kindneſſe: but whenſoeuer we turne vnto him, repent vs of our former life, cal on his bleſſed name, beleeue and hope to haue remiſſion of ſinnes for Chriſtes ſake, and labour to frame our life according to the rule of his holy teſtament: he wil ſurely receiue vs, ioifully pardon al our iniquities, and as dearely loue vs as though we had neuer offended his deuine maieſty. God ſaith alſo by the prophet Jeremie: When I take in hand to root out, to deſtroy, or to
Jerem. 18. caſt away any people or kingdome: if the people againſt whom I haue thus deuiſed, conuert from their wickednes, I will repent of the plague that I deuiſed to bring vpon them. The prophet Eſaie alſo ſaith:

If

If the vngodlie forſaketh his way, and the vnrighteous man his own imaginations, and turne againe vnto the Lorde, hee will ſurely be merciful vnto him: for he is verie readie to forgiue. He will not alway be chiding (ſaieth the Pſalmograph) neyther kæpeth he his anger for euer. Ye like as a father pittieth his own children, euen ſo is the Lorde mercifull vnto them that feare him. For he knoweth whereof we be made, he remembreth that we are but duſte. My thoughts (ſaith God) are to giue you peace, and not trouble. Though the Lord puniſheth vs for our ſins, yet doth he not puniſh vs to caſt vs away, and to condemne vs, but to call vs vnto repentance, to mortifie our fleſhly luſts, & afterward to make vs the more circumſpect in obſeruing the rules of our profeſſion, that is, the chriſtian profeſſiõ, as that princely prophet ſaith: It is greatly for my wealth that thou haſt puniſhed me, and brought me low, euen that I may learne thy righteous ordinances. Veration or trouble (ſaith the prophet) giueth vnderſtanding. And whenſoeuer we repent and ceaſe to ſinne, the Lord ſtraightwaies remoueth & taketh away the croſſe that he hath laid vpon our backs, and powreth his bleſſing againe plentifully vpon vs

Eſay. 55. Pſalm. 103. Iere. 29. Why God puniſheth vs. Pſalm. 119. Eſay. 28.

Iob.5. bs. For though he maketh a wound he gi-
ueth a plaister, though he smite, he maketh
1.Reg.3. whole againe. The Lord killeth & maketh
aliue, bringeth down to the graue, and fet-
cheth vp againe. The Lord maketh poore,
and maketh rich, bringeth low, and lifteth
vp againe. After a storme, O Lord (saith ho-
Tob.3. lie Toby) thou makest the weather faire
and calme, after weeping and heauinesse
thou giuest great ioy. Thy name (O God
of Israel) be praised for euer.

Euseb. If God loueth a man, and inten-
deth to make him partaker of euerlasting
glorie: he will not cease to punish him, vn-
til he knowledgeth his fault, repēteth and
become a new man.

Phile. Ye say truth, For vnto this end doth
God correct such as he loueth, and inten-
deth to saue. The Lord saith by the prophet
that he wil punish his people which sinne a-
gainst him, & run a whoring after strange
gods, vntil they confesse their faults and
say: I will turne againe to my first Hus-
Ose.2. band, for at that time was I better at ease
than now.

Christo. This is a great comfort for a
christian man in his affliction, to heare that
God punisheth him in this worlde to this
end, that he may cease to sinne, that he may
repent,

repẽt, turn againe vnto the Lord his God, and ſo for euer be ſaued.

Epaph. But I pray you rehearſe vnto me out of the holy ſcripture for ỳ quietnes of my conſcience, ſome hiſtories which may declare vnto me, that God puniſhing ſinners for their diſobedience, doth afterward when they repent and turne, forgiue them and receiue them againe into his fauour.

Phile. In the fourth booke of Moſes called Numery, we read that the people of Iſrael murmured and grudged againſt God, and againſt Moſes, ſaying vnto Moſes: Wherefore haſt thou brought vs out of Egypt: For to die in the wildernes: For here is neither bread nor water, and our ſoule loatheth this light bread. Now ſee yee the ſin of the Iſraelites. They murmur, they grudge, they are vnfaithfull, vnpatient, and diſobedient againſt God, and againſt his lawful magiſtrate. Now heare againe the reward of ſinne. Wherefore the Lord ſent firy ſerpents among the people, which ſtung them, and much people of Iſraell died. Here haue yee the puniſhment of the ſinne. Now heare alſo the remedie againſt this puniſhment, & the ſalue againſt this plague. Therefore the people came vnto Moſes, and ſaid: We haue ſinned, for we Nomb. 21.

we haue ſpoken againſt the Lord, & againſt thee. Make interceſſion to the Lord that he take away the Serpents from vs. Here the people of Iſrael repented, confeſſed their ſin, turned againe vnto the Lord, and beſeeched Moſes to pray for them vnto the Lord. Repentance, confeſſion of the ſinne, conuerſion vnto the Lorde, and faythfull prayer are the means whereby gods wrath is turned away from vs, and his plagues ceaſſe. For whē Moſes had made interceſſion for the people: the Lord ſaid vnto him: Make a braſen Serpent, and ſet it vp for a ſigne, that as many as are bitten may look vpon it and liue. And Moſes made a Serpent of braſſe, and ſet it vp for a ſigne, and when the ſerpents had bitten any man, hee beheld the ſerpent of braſſe, & was healed. Heere ſee you the mercy of God euen in the middeſt of the croſſe towards penitent ſinners. The Iſraelites ſinne, God plagueth, the people repent, God turneth away his plague, and healeth them.

Epaph. A comfortable hiſtory. Be there no mo ſuch in the holy ſcriptures?

Phile. Very many.

Epaph. Rehearſe them I pray you: for I delight to heare ſuch comfortable hiſtories.

Phile.

Phile. I am very glad. Manaſſes king of Iuda was an abhominable idolater: He went to, and built the hil altars, which good king Ezechias his father had brokē down, and hee reared vp altars for Baal, & made groues, and worſhipped al the hoaſt of heauen, & ſerued them. And he built altars in the houſe of the Lord, wheras the Lord yet had ſaid: in Ieruſalem ſhall my name bee for euer. And he builded altars for all the hoſt of heauen in the courtes of the houſe of the Lord. And he burnt his children in the fire, in the valley of the ſonne of Hinon. He was a ſorcerer, hee regarded the crying of birds, vſed inchantments, and maintained workers with ſpirits, & ſiers of fortunes, and wrought much euill in the ſight of the Lord to anger him withall. And as he himſelfe was an idolater, & forſoke the Lord God of his fathers: ſo likewiſe made hee Iuda and the inhabiters of Ieruſalem to erre, and to do worſe then the heathen, &c. Now haue yee heard how grieuouſly king Manaſſes ſinned againſt the Lord his God. 2.Par.33.

Chriſto. His ſinnes were great and worthy of much puniſhment.

Euſeb. Yea of euerlaſting damnation, if it were handled according to his deſerts.

Epaph. I pray you what became of him?

Phile. Albeit the sinnes of this Manasses were great, yet behold the louing kindnesse of God towards him and his people, before he sent any punishmẽt among them, he raised vp his prophets, which exhorted both him and his subiects to turne from their euill; to repent, and to walke in the ordinances and lawes of God, but both he and his people would not heare the gentle admonition of God by his prophets, neither regard them?

Epaph. O stony hearts! but how then?

Phile. When the Lorde saw that by no meanes they would turne from their abhominations, and went forth stil to offend, he brought vpon them the captains of the host of the king of the Assyrians, which toke Manasses in holde, bound him with chains and caried him to Babilon.

Theoph. O the righteous iudgments of God.

Epaph. Here we heare ỳ Manasses was punished for his sins, yea, & that worthely. But did God cast him away for euer?

Phile. Ye shal heare when Manasses was in tribulation hee besought the Lord his God, and humbled himselfe exceedingly before the God of his fathers, and made intercession

teceſſion to him, & God was intreated of him and heard his prayer, and brought him againe to Ieruſalem into his kingdome. And then Manaſſes knewe that the Lorde was God. After this he became a new man, and toke away ſtrange Gods and images out of the houſe of God, and all the altars that he had built in the mount of the houſe of God and Ieruſalem, and caſt them out of the city. And he prepared the altar of the Lord, & ſacrificed theron peace offerings, and thanke offerings, and charged Iuda to ſerue the God of Iſrael.

Chriſto. O happy chance.

Epaph. Yea, O the great mercies of God.

Phile. In this hiſtory many notable things are to be learned. Firſt if any ſuch as God intendeth to ſaue, do offend and breake his holy commandements: the Lord will not ſuffer them to eſcape vnpuniſhed, but he viſiteth them with his louing rod of fatherly correction, that by this meanes he may call them to repentance and ſaue them. Secondly, we learne that when the Lorde correcteth vs, and caſteth vs into trouble, then as we ſee in Manaſſes, we make haſte vnto the Lord, ſeeke him, praie vnto him, humble our ſelues before his diuine Maieſtie, and become new men, as the pſalmiſt ſaith.

Pſalm. 78. When he ſlue them they ſought him, and turned them early and required after God. And they remembred that God was their ſtrength, and that the high God was their redeemer. God himſelfe alſo ſaieth by the Oſe. 7. prophet. In their aduerſitie they ſhall early ſeeke me, & ſay, Come let vs turne againe vnto the Lord. For he hath ſmitten vs and he ſhall heale vs; he hath wounded vs, and he ſhall bind vs vp againe. Thirdly, he ſetteth forth vnto vs the great and exceeding mercies of God towards penitēt ſinners, whom ſo ſone as they conuert and turne, he receiueth into his fauor, forgiueth them, taketh away his plagues, and reſtoreth them to their former, or elſe much better ſtate, according to this ſaying of the Prophet. If the vngodly wil forſake his waies, Eſay. 55 and the vnrighteous his imaginations, & turne againe vnto the Lord, the Lord will ſurely haue pitty on him: for he is very ready to forgiue. Fourthly, we learne of this hiſtory, what the duty of ſuch is, whome God tofore had plagued, and now reſtored to their former ſtate. Verily to become new men, to walke for euer after in ỹ feare of God, to mortifie their carnall affects, to fly from ſinne as from a venemous Serpent, to garniſh their conuerſation with godly

godly and chriſtian maners, and to ſerue the lord God in holines and righteouſnes all the daies of their life. So ſaith the pſalmiſt. It is greatly for my profit, that thou (O Lord) haſt corrected mee, that I may learne thine ordinances. Herto pertaineth the saying of the prophet: Veration giueth vnderſtanding, O Lord thou haſt corrected me; and thy chaſtening haue I receiued as and vntamed calfe, ſaith the prophet Jeremy? Turne thou me and I ſhal be turned, for thou art my Lord God: yea as ſoone as thou turneſt me, I ſhall reforme my ſelfe, and when I vnderſtand, I ſhall ſmite vpon my thigh. Luke. 1 Pſalm. 119. Eſay, 28. Iere, 31.

Epaph. Many godly leſſons haue you taught vs out of this hiſtory, brother Philemon. They that read and conſider the hiſtories of the holy ſcriptures on this maner they are no vaine readers, but they reade with much profit. The true vſe of reading the ſcriptures.

Phile. This is the true vſe of hiſtories, otherwiſe to read them auaileth litle. In the hiſtories of the holy ſcriptures, as in moſt pleaſant miroirs and goodly glaſſes, wee behold our fraile nature, our wicked wil, our beaſtlike maners & ſinful life, we ſee Gods iuſtice, puniſhment, and vengeance vppon the diſobedient and ſtiffenecked tranſgreſ-

ſors of his holy commandements. Againe wee beholde his tender mercy and louing kindnes toward penitēt ſinners, & how ready he is to forgiue whēſoeuer we turn vnto him. Moreouer in holy hiſtories, we conſider what our duty is towards God, after we haue receiued benefits of him. Verely to labour vnto the vttermoſt of our power to be thankfull vnto him, & to liue worthy his kindneſſe. Theſe and ſuch like things muſt the godly reader conſider, whē he redeth the hiſtories of the holy Scriptures, or elſe his reading auaileth very little.

Theoph. It is truly ſaid.

Epaph. I remember that I heard once the prayer, which Manaſſes king of Iuda prayed vnto God, when he was priſoner in Babylon, I would gladly heare it againe.

Phile. Is there not a Bible here?

Euſeb. Here is one.

Epaph. I pray you turne vnto the prayer, and read it vnto me.

Euſeb. The prayer is this.

The Prayer of Manaſſes.

O Lord almightie, God of our fathers Abraham, Iſaack, and Iacob, & of the righteous ſeede of them, which haſt made heauē & earth, with all the ornaments thereof, which haſt ordained the ſea by the

the word of thy cõmandemẽts, which haſt ſhut vp the deep, & haſt ſealed it for thy feareful and laudable name, which al meñ feare and tremble before the face of thy vertue, & for the anger of thy threatning which is not able to be borne of ſinners. But the mercy of thy promiſes is great & vnſearchable: for thou'art the Lord God moſt high aboue all the earth, long ſuffering, and exceeding mercifull and repentant for the malice of men. Thou Lord after thy goodnes haſt promiſed repẽtance of the remiſſion of ſins: & thou art the God of the righteous, haſt not put repẽtance to the righteous Abraham, Iſaac, & Iacob, vnto thẽ that haue not ſinned againſt thee: but becauſe I haue ſinned aboue the number of the ſands of the ſea, & that mine iniquities are excee ding many, I am brought low with many bonds of yron, and there is in me no breathing: I haue prouoked thine anger, & done euill before thee in comitting abhominations, & multiplying offences. And now I bow the knees of my hart, requiring goodnes of thee. O Lord I haue ſinned, Lord I haue ſinned, and I knowledge mine iniquity. I deſire thee (O Lord) to forgiue mee, & deſtroy me not with mine iniquities, neither do thou alwaies remember mine euils to puniſh thẽ but (ſaue me which am vnworthy) after thy great mercy, and I wil praiſe thee euerlaſtingly al the daies of my life: for all the power of heauen

praiſeth thee, and vnto thee belongeth glory, world without end, Amen.

Epaph. A fruitfull and godly praier. God giue me grace to repent and pray, that I may haue my Lord my God merciful vnto me. For I haue alſo grieuouſly offended my Lord God. And I moſt humbly beſeech him for his names ſake, to haue mercy on me, and to forgiue me.

Eſay. 63

Phile. Be of good comfort and weepe not, God ſeeing your repentant and faithfull hart hath freely forgiuen you al your ſins, & caſt them away behinde his back, ſo that

1. Ioh. 1
Hebru. 10

he will neuer remember them more. The bloud of Ieſus Chriſt Gods ſon hath made you cleane from all ſin. By the offering of Ieſus Chriſts body done once for all, you

Pſalm. 33

are ſanctified and made holy. Yea are the bleſſed of God, for your iniquities are forgiuen, your ſinnes are couered, and no vnrighteouſneſſe ſhall be laid to your charge.

Epaph. God grant it.

Phile. It is moſt certaine, that where repentance and faith is, there alſo is Gods mercy, fauour, louing kindnes, and remiſſion of ſinnes. Thou O Lord (ſaith the wiſe man) makeſt thee as though thou ſaweſt not the ſins of men for repentance ſake. And

Sapi. 11

the prophet ſaith. Al that beleeue on him (he

ſpeaketh

ſpeaketh of Chriſt) ſhal not be confounded. And Chriſt ſaith of himſelfe: I am ỳ reſurrection and the life. He that beleæueth on mæ yea though he were dead, yet ſhall hee liue; and whoſoeuer liueth & beleæueth on me he ſhall neuer dy. Alſo in an other place he ſayth: God ſo loued the world, that he gaue his only begotten ſon, that whoſoeuer beleæueth on him ſhuld not periſh, but haue euerlaſting life: For God ſent not his ſon into the world to condemne the world, but that ỳ world through him might be ſaued.

Eſay. 28. Roma. 10. Ioh. 11.

Ioh. 3.

Epaph. Godly and comfortable ſentences. God giue mæ grace neuer to forget them.

Chriſto. Amen.

Epaph. You brother Philemon, haue rehearſed two notable and comfortable hiſtories out of the olde teſtament, which declare that God puniſhing ſinners for their diſobedience, doth notwithſtanding afterward when they repent and turne, forgiue them, and receiue them againe into his fauour. Rehearſe vnto me alſo I pray you, one or two hiſtories out of the new teſtament, concerning this matter.

Phile. I will do it very gladly. Do ye remember the hiſtory of the prodigall ſonne written in the Goſpel of bleſſed Luke?

Epaph.

Epaph. What is that I pray you?

Phile. Blessed Luke telleth that a certaine
Luke.15. man had two sonnes, and the yonger of them said vnto his father, giue me the portion of the goods that to me belongeth, and he deuided vnto them his substance. Hitherto haue ye heard of the fathers liberality towards his sonne. It followeth. And not long after when the yonger sonne had gathered all that he had togither, hee toke his iourney into a farre country, and there hee wasted his goods with riotous liuing. Here see wee the wickednesse of the sonne. Now behold the plague of God, and when he had spent all, there arose a great dearth in al the land, and he began to lacke, and went & came to a citizen of the same country, and he sent him to his farme to keepe swine. And he would haue filled his bellie with the cods that the swine did eat, and no man gaue vnto him. Thus ye see into how great miserie hee is fallen for the misusing of his goods. Behold nowe againe his repentant and sorrowfull heart. Then hee came to himselfe and said, How many hired seruants at my fathers haue bread inough, and I perish with hunger? I will arise and go to my father, and I will say vnto him, father, I haue sinned against heauen and be-

fore

faye thee, and am no more worthy to be cal-
led thy ſonne, make me as one of thy hired
ſeruants. And he aroſe and came to his fa-
ther. Now marke alſo the pitifull compaſ-
ſion and tender mercy of the father toward
his ſon. But when he was yet a great way »
off, his father ſaw him & had compaſſion, »
and ran and fel on his neck, and kiſſed him. »
And the ſon ſaid vnto him, Father I haue »
ſinned againſt heauen and in thy ſight, and »
am no more worthy to bee called thy ſonne. »
But the father ſaid to his ſeruants, Bring »
forth the beſt garment, and put it on him, »
and put a ring on his hande, and ſhoes on »
his feet. And bring hither that fat calfe, and »
kill it: and let vs eat and be merry: for this »
my ſonne was dead, and is aliue againe, he »
was loſt and is found. And they began to
bee merry. In this hiſtory yee doo ſee the
exceeding great mercy of God towards pe-
nitent ſinners moſt liuely painted and ſet
forth. So ſoone as this wastfull ſonne re-
pented him of his riotous liuing, and had a
mind to returne home vnto his father, and
to humble himſelfe before him, & to deſire
mercy and forgiueneſſe of his ſinnes: Oh
how gladly, how ioifully, and how louing-
ly did his father imbrace him? ſweetly kiſſe
him? friendly ſalute him, and ſo dearly re-
ceiue

ceiue him into his fauor, as though he had offended.

Epaph. O the great and infinit mercies of God.

Ieremi,3 Phile. Heere yee ſee that to be true which God himſelfe ſaith by the Prophet. Thou diſobedient Iſraell, turne againe, ſaith the Lord, and I will not let my wrath fal vpon thee: for I am mercifull (ſaith the Lord) and I will not alway beare diſpleaſure againſt thee, &c. O ye diſobedient children, turne againe (ſaying, Lo we are thine, for thou art the Lord our God) and ſo ſhal I heale your Ezech,33 backe turnings. By another prophet he alſo ſaith. As true as I liue, ſaith the Lord God, I haue no pleaſure in the death of the wicked, but much rather that the wicked turne from his way & liue. Turn you, turn you from your vngodly waies, O ye of the houſe of Iſrael. Oh wherefore will ye dy? The wickednes of the wicked ſhal not hurt him, whēſoeuer he conuerteth from his vngodlineſſe, Againe by the foreſaid prophet Ezech,18 he ſayth: Repent and turne you from all your iniquities, and your iniquities ſhal worke you no diſpleaſure. Caſt away from you all your wickednes wherein yee haue offended, and make you a new heart and a new ſpirit. And wherefore will ye dy, O yee houſe

house of Israell? For I will not that any man should dy, saith the Lorde. Returne therefore and liue.

Epaph. Are these words spoken as well to vs as the people of Israel?

Pphile. Yea to vs: of a truth, sayth blessed Peter. I perceiue that there is no respect of persons with God, but in all people he that feareth him and worketh righteousnes, is accepted with him. Is he the God of the Iewes only? Is he not also the God of the Gentiles? Yea, euen of the Gentiles also, saith blessed Paule. For it is God onelie which iustifieth the circumcissiō that is of faith, and vncircumcision through faith. For hee is not a Iew, which is a Iew outward: neither is it circumcission, which is outward in the flesh. But he is a Iew which is hid within, and the circumcission of the hart is true circumcissiō, which consisteth in the spirit & not in the letter, whose prayse is not of men but of God. There is no difference betweene the Iew and the Gentile. For one is Lord of al, which is rich vnto al that cal vpon him. For whosoeuer doth cal on the name of the Lord shal be safe. Therfore whatsoeuer things were written afore time, they were written for our learning, that wee through patience and comfort of the

Act. 10.

Rom. 3.

Rom. 2.

Rom. 10.

Iohn. 2. Rrma. 15.

the scriptures might haue hope.

Ephes. 2. Theoph. Ye Gentiles, saith saint Paule, were in times past without Christ, being aliants from the common wealth of Israel: and straungers from the testament of promise, hauing no hope, & being without God in this world. But now by the meanes of Christ Iesus, ye which somtime were a far off, are made nigh by the bloud of Christ. For hee is our peace, which hath made of both one, and hath broken downe the wall that was a stop betweene vs, and hath also put away through his flesh, the cause of hatred, euen the law of cõmandements contained in the lawe written, for to make of twaine on new man in himselfe, so making peace and to reconcile both vnto God in one body through the crosse, & slue hatred thereby: and came and preached peace to you which were a far of, & to them which were nigh. For through him we both haue an entrance to one spirit vnto the father. Now therefore ye are not strangers and forreners, but citizens with the saints, and of the houshould of God, & are built vpon the foundatiõ of the apostles and prophets Iesus Christ himselfe being ỹ head corner stone, in whom what building soeuer is coupled together, it groweth vnto an holy temple

temple in the lord in whom ye alſo are buſ-
ded togither, to bee an habitation of God
through the holy Ghoſt.

Epaph. Bleſſed bee the Lord our God,
which hath made vs Gentiles alſo partа-
kers of his heauenly bleſſings. But bro-
ther Philemon, hitherto haueye rehearſed
out of the new Teſtament but one hiſtorie.
Your promiſe was to recite two at the leaſt.
Fulfill your promiſe I pray you.

Phile. In the Goſpell of Iohn, wee reade, Iob.5.
that there was a certaine man which had
beene diſeaſed eight and thirty yeares, pla-
gued of God (without doubt) for his ſins.
So ſoone as our ſauiour Chriſt perceiued
that hee had a mind to bee made whole, hee
ſaid vnto him, Riſe, take vp thy bed and
walke, and ſtraightwaies the man was
made whole. Afterward Chriſt found him
in the temple, and ſaid vnto him. Behold
thou art made whole: looke thou ſinne no
more after this, leaſt a worſe thing chance
vnto thee. Theſe words of our Sauiour
Chriſt doo plainely declare, that this man
was a greeuous ſinner, and that this his
long diſeaſe, ſickneſs, and trouble, was caſt
vpon him for his ſinne, and diſobedience a-
gainſt the Lord his God. And yet note, that
ſo ſoon as he had a mind to be made whole,
euen

euen before he made his mone vnto Chriſt, or knew what Chriſt was, this moſt louing and gentle ſauiour made him whole, and bad him ſin no more.

Euſeb. Here is that fulfilled which God
Eſay. 65. ſpeaketh by the Prophet. It ſhal bee that or euer they call, I will anſwere them. While they are yet but thinking how to ſpeake, I ſhal heare them.

Phile. The hiſtory of the theefe which was put to death with Chriſt, is not to bee let
Luk. 13. paſſe. What a malefactor and wicked perſon he was, the holy ſcripture doth declare. Notwithſtanding, ſo ſoone as he humbled himſelfe, repented him of his former life, confeſſed his ſinne, and called vpon Chriſt for mercy, ſaying: Lord remember me whē thou commeſt into thy kingdome: he was ſtraight way receiued into fauour, & heard theſe moſt comfortable words at ỹ mouth of Chriſt: verely I ſay vnto thee, this day ſhalt thou be with me in Paradiſe.

Chriſto. Here is alſo the ſaying of God by the prophet found true. At al times when a
Ezech. 18. ſinner turneth vnto me (ſaith the Lord) I wil no more beare his iniquities in minde, but freely forgiue them.

Epaph. Here is then a good and comfortable leſſon, that whenſoeuer we turn from our

our wickednesse, the Lord our God will forgiue vs our sins, and giue vs fauor, grace, mercy, life, and euerlasting glory.

Philc: Truth it is, brother Epaphroditus beleeue it and all things shall goe well with you. You shall find much comfort and great ioy, in your conscience. A quiet and merrie heart shall you haue within you, as Saint Paule saith. We being iustified by faith, haue peace: that is to say quietnesse of conscience toward God, through the Lord Iesus Christ, by whom also it chanced vnto vs to bee brought in through faith vnto this grace wherein we stand and reioice in hope of the glory of God. How greatly also doe the histories of the wounded man, and of the lost sheep (as I may let other passe) set forth Gods exceeding mercy towards penitent sinners, bee they neuer so grieuously wounded and diseased? A certaine man, saith our sauior Christ, descended from Ierusalem to Ierico, and fell among theeues which robbed him of his raiment, & wounded him, and departed, leauing him halfe dead. And it chanced that there came down a certaine priest that same way, and when he saw him he passed by. And likewise a Leuite, when he come nigh to the place, came and looked on him, and passed by. But a cer-

Rom. 5.

Luk. 10. 17

Luke. 13.

taine Samaritane, as hee iourneyed came vnto him, and when hee sawe him hee had compassion on him, and went vnto him and bound vp his wounds, and powred in oile and wine, and set him on his own beast, and brought him to a common Inne, and made prouisiō for him. And on the morrow when he departed, he tok two pence, & gaue them to the host, and said vnto him: Take cure of him, & whatsoeuer thou spendest more, whē I come againe, I will recompence thee.

Epaph. There was small charity both in the priest and in the Leuite.

Phile. You say truth.

Epaph. But who is that Samaritane? For he was very gentle and louing.

Phile. Christ Iesus the Lord, which is the selfe gentlenesse and loue, which also refuseth no labour, no paine, no cost, in seeking our saluation. He it is alone which as the Esay. 53 prophet saith) hath taken on him our infirmities, & borne our paines. He himselfe (as Peter saith, bare our sinnes in his body on the tree, that wee being deliuered from sin, should liue vnto righteousnesse. By whose 1. Pet. 2 stripes ye were healed: for ye were as sheepe going astray, but are now turned vnto the shepheard and bishops of our soules.

Epaph. You spake of the lost sheep also.

Phile.

Phile. Truth. Bleſſed Luke telleth that parable on this maner. What man among you hauing an hundred ſheepe, if he loſe one of them, doth not leaue ninetie and nine in the wildernesſe, and go after that which is loſte vntill hee finde it? And when hee hath founde it, hee layeth it vppon his ſhoulders with ioy. And as ſoone as he commeth home hee calleth togither his louers and neighbours, ſaying vnto them: reioice with me, for I haue found my ſheepe that was loſte. Hereof our ſauior Chriſt concludeth. I ſay vnto you, that likewiſe ioy ſhall bee in Heauen ouer one ſinner that repenteth, more than ouer ninety & nine iuſt perſons, which need no repentance. This parable with the other of the woman that loſt a groat, ſetteth forth maruellouſly the louing kindneſſe of Chriſt toward penitent ſinners. For of that hee alſo concludeth, and ſaith: Likewiſe I ſay vnto you, ſhal there be ioy in the preſence of the angels of God, ouer one ſinner that repenteth. Luke.15.

Epaph. Great comfort is there for penitent ſinners and weake conſciences, in theſe hiſtories & parables which you neighbor Philemon haue ful gently declared vnto me.

Phile. I am glad brother Epaphroditus, to heare you ſo ſay. And be you well aſſured, they

they are no leſſe true then comfortable. Per-
Matth, 19. ſuade your ſelfe that Chriſt is a moſt louing and faithfull phiſition, and ſo many as feele themſelues diſeaſed, yea he ſo much tenderethour health that he calleth vs vnto him, and promiſeth that he will eaſe vs of our greefe, if we will come vnto him, and heale
Mat. 9. 11. all our diſeaſes. They that are ſtrong neede no phiſition, but they that are ſicke. And Chriſt came not to call the righteous, but ſinners vnto repentance. If yee therefore feele your ſelfe ſicke and grieued with the burden of ſinne, come vnto the Phiſition Chriſt, ſhew him your wounds, and he will vndoubtedly heale them, as ye heard afore
Luke. 10. of the wounded man. Deſpaire not though your ſinnes bee neuer ſo great and innumerable. For the ſonne of man came to ſeeke,
Luke. 20. & to ſaue that was loſt. Chriſt is the lambe
1. Ioh. 1. of God which taketh away the ſinnes of the world, this is a true ſaying, and worthy of
1. Tim. 2. all men to bee receiued, that Chriſt Jeſus
Eſay. 28. came into this world to ſaue ſinners. Who
Rom. 10. ſoeuer beleeueth on him ſhall not bee aſhamed. Becauſe he hath put his truſt in mee,
Pſalm. 19. ſaith God by the Pſalmiſt. I will deliuer him: yea I wil defend him becauſe he hath knowne my name.

Epaph. Then I truſt whether the Lord my God

God punisheth me for the trial of my faith, or for my sins, that by this meanes he may cal me vnto repentance, it is no token of his wrath and heauy displeasure toward mee.

Phile. No, be ye wel assured. For whom the lord loueth, him he chasteneth, and yet delighteth in him, as a father in his owne sonne. What sonne is he whom the father chasteneth not? If ye be not vnder correctiō (saith saint Paule) wherof al are partakers then are ye bastards and not sonnes. And God himselfe saith. As many as I loue I rebuke & chasten. So that this your sicknes is the louing visitation of God, sent vnto you not for your destruction but for your saluation. Prouer. 3. Hebru. 12. Apoc. 3.

Epaph. I may then be bold to cal vpon the Lord in my sicknesse.

Phile. Why not? God hath commanded you so to doe, and hath also promised to heare you.

Epaph. Where is that commaundement and promise of God?

Phile. It is written in a certaine Psalme by that princely prophet Dauid.

Epaph. Let me heare it.

Phile. Call on me (saith God) in the time of thy trouble, and I will deliuer thee, and thou shalt honour me. Here God doth no- Psalm. 50.

onely commaund vs to call on him in the time of our trouble: but alſo hee promiſeth gratiouſly to heare vs, and grant vs our requeſt. And for this his benifite, hee requireth nothing of vs but thankſgiuing.

Matth. 3

Chriſto. Full gratious is the Lord, and a ſtrong hold in the time of trouble: he knoweth them that put their truſt in him. The Lord is nigh vnto them that are of a troubled heart, and will ſaue ſuch as bee of an humble ſpirit. The Lord healeth thoſe that are broken in hart, and giueth medecine to heale their ſicknes. The Lord remembred vs (ſaith the Pſalmiſt) when wee were in trouble: for his mercy indureth for euer. Vnto whom ſhall I haue reſpect, or whom ſhal I fauor, ſaith God by the prophet: Vnto him that is miſerable, poore, lowe brought, troubled in ſpirit, and ſtandeth in awe of my words.

Pſalm. 33

Pſalm. 147.

Pſalm. 137

Eſay. 7. 6

Phile. Truth it is that the Lord is good & gratious vnto them that put their truſt in him, & to the ſoule that ſeeketh after him. Therefore brother Epaphroditus, feare not in this your ſicknes, diligently & without ceaſing to flie vnto God with hearty & faithfull praiers, nothing doubting but that he will fauorably heare you, & grant you whatſoeuer ye aſke according to his will,

Zach. 8

1. Ioh. 5

will, as ſaint Iohn ſaith. This is the truſt that wee haue in him: that if wee aſke any thing according to his will, hee heareth vs. And if we know that he heareth vs what ſoeuer we aſke, we know that we haue the petitions that we deſire of him. For the Lord is nie vnto all that cal on him, yea al that cal on him in truth. Pſalm. 145

After this manner did all good men and women behaue themſelues, whenſoeuer they were aſſayled with any kind of trouble or aduerſity. King Ezechias when he was greeuouſly ſicke, and had receiued a commandement from God that he ſhould ſet his houſe in an order, for hee ſhould die and not liue: turned his face to the wall, and prayed vnto the Lord, and the Lord heard him, made him whole, and ſaued him aliue fifteen yeeres after. 4 Reg 20

The three children Sidrach, Miſach, and Abednego, when they were caſt into the fiery Fornace, becauſe they would not worſhip the golden image at the commandement of king Nabuchadonoſor, prayed vnto the Lord, and he both graciouſly heard them and deliuered them. Daniel. 3

Daniell being in the den of Lions, prayed vnto God and was preſerued. Daniel. 6

Suſanna forſaken of all men, and at the point to be ſtoned vnto death, through the vniuſt & falſe accuſations of two wicked iudges; Daniel. 13

praied vnto the Lord his God, and ſhe was
Luke.23 both heard and ſafely deliuered. Our ſauiour Chriſt in the time of his trouble and paſſion, praied ſo feruentlie vnto his heauenly father, that his ſweat was like drops of bloud trickling downe to the ground.
Acts.7. Bleſſed Stephen when the ſtones came battering vpon his body praied earneſtly.
Acts.12. Whē Peter was in priſon there was praiers made of the congregation for him. Many other ſuch examples haue wee in the holie Bible, which declare vnto vs, that all good men and women in their aduerſitie haue alway fled vnto God by feruent praier for remedy, neither haue they bene de-
1.Cor. 10. ceiued of their purpoſe. For God is faithfull which will not ſuffer vs to be tempted aboue our ſtrength, but ſhall in the midſt of the temptation, make away that we may bee able to beare it. For the Lord himſelfe
Pſalm.19 ſaith. Forſomuch as he hath put his truſt in mee. I will deliuer him, I will be good to him, becauſe he hath knowne my name. He hath cried vnto me, and I will graciouſly heare him. I am with him in trouble, I wil deliuer him, and bring him vnto honour.
Pſalm.129. With long life wil I ſatiſfie him, and ſhew him my ſaluation. When I was in trouble (ſaith Dauid) I called vpon the Lord, and

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he heard me. Againe he ſaith: I will call vp- Pſalm. 1
on the Lord, which is worthy to be praiſed,
ſo ſhall I be ſafe from mine enimies. The
ſorrowes of death compaſſed me, and the o-
uer flowings of vngodlineſſe made mee a-
fraid. The paines of hell came about mee.
The ſnares of death ouertooke mee. But in
my trouble I called vpon the Lord, & made
my complaint vnto my God, & hee full gra-
ciouſly heard my voice from his holie tem-
ple, and my complaint came before him, ſo
that it entred euen into his eares. And as
Dauid in all his troubles cryed vnto the
Lord, and was holpen: ſo did all his faith-
full anceſtors, as theſe his wordes doe de- Pſalm. 22
clare, and they alſo were heard. Our fathers
hoped in thee, they truſted in thee, and thou
didſt deliuer them. They called vpon thee,
and were helped, they did put their truſt in
thee. and were not confounded. And vnto
this day haue all the faithfull in their ad-
uerſitie cried vnto the Lord, and haue recei-
ued helpe. For their is one Lord of all, rich
inough for all that call on him, ſo that who- Rom. 10.
ſoeuer calleth on the name of the Lord ſhall
be ſafe. For none ſhall be confounded that Ioell. 2.
putteth his truſt in him. The poore man Acts. 2.
cried (ſaith Dauid) & the Lord heard him, Eſay. 28.
and ſaued him from al his troubles. For the Pſalm. 34.

angell

angel of the Lord pitcheth his tents round about them that feare him, and deliuereth them. O taste therefore and see how gentle, gratious, and louing the Lord is: blessed is the man that trusteth in him.

Euseb. Brother Epaphroditus, all these sentences and histories which our neighbor Philemō hath here recited vnto you out of the holy Scriptures, ought to incourage you to pray vnto the lord God in this your sickenesse with a strong and vnshaken faith, & to bee fully perswaded that God will both gratiously heare you, and also work that in you which shall turne most vnto his glory, and vnto the saluation of your soule. For behold, the Lords hand is not so shortened that it cannot helpe, neyther is his eare so stopped, that it may not heare. Our God is such a God as saueth. With the Lorde our God there is health, and he layeth his blessing vppon his people. Whome did God euer despise that called faithfully vpon him? For God is gratious, and mercifull, he forgiueth sinnes in the time of trouble, and is a defender for all them that seeke after him.

Esay. 59
Psalm. 68
Psalm. 3
Eccles. 2
Eccles. 38

Theoph. The wise man saith. Sonne in thy sickenesse despise not thy selfe, but pray to the Lord and he shall heale thee. Heere is

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a commaundement giuen to pray vnto God in the time of our ſickneſſe, and alſo appro-miſe added, that he will heare, heale, & helpe vs, as he ſaith by the Pſalmiſt. Call on me in the day of thy trouble, and I will deliuer thee, and thou ſhalt honour mee. Pſalm. 50

Chriſto. Saint James in his Epiſtle alſo ſaith, of any be diſeaſed among you, let him call for the elders of the congregation, and let them pray ouer him, and annoint him with olle in the name of the Lord. And the prayer of faith ſhal ſaue the ſick, and the lord ſhal raiſe him vp, and if he haue committed ſinnes, they ſhal be forgiuen him. Iames. 5

Phile. That God beeing faithfully called vpon, will helpe in the time of ſickneſſe: wee haue many examples in the holy Scriptures which may worthely comfort vs, and ſtirre vp our faith toward God, looking for helpe at his, moſt mercifull hand. But for this preſent, let this one example of king Ezechias ſuffice, whom being appointed to die, after he had called on the name of the Lord, the Lord our God gratiouſly heard his requeſt, reſtored him to his health, and gaue him fifteene yeares more to liue in this worlde, after this his ſickeneſſe. Not withſtãding, brother Epaphroditus, albeit wee doubt not but that your prayiug vnto 4. Reg. 20

God

God in this your ſickneſſe, God will mercifully heare you, and worke that in you which ſhall be moſt vnto his glory, and the health of our ſoule: yet forasmuch as you know not what is moſt expedient for you, bee content in all your prayers to ſubmit your will to the good will of God, which without all doubt tendereth the health of your ſoule, more then any mortall friend tendereth the health of your bodie. In all temporall & worldlie things that you craue of God in your prayers, preferre the will of God before your owne will, and be content to receiue at the hand of God, as ſhal be his godlie pleaſure to appoint. For whether we liue or die wee are the Lordes. An example hereof haue you of our ſauiour chriſt, which a little before his paſſion being greatly diſmaid with the terrors and feare of death, prayed vnto his heauenly father, that thoſe bitter paines and torments, which were at hand for him to ſuffer (might be remoued from him) ſo that he might not ſuffer them, but bee free from them. Notwithſtanding, knowing that the will of his heauenly father is euer beſt and moſt perfect, and that all willes of men ought to giue place vnto his godly will, he wiſhed rather the will of God to be done, than the will of him being man,

Roma. 14.

Matth. 26.
Math. 14.
Luk. 12.

man, and ſo ſubmitted himſelfe to Gods holie will, beeing contented to ſuffer in his body, whatſoeuer ſhould be his godly pleaſure to appoint. the wordes of Chriſtes prayer in this behalfe are theſe, O my Father, if it bee poſſible let this cup paſſe from mee: notwithſtanding, not as I will, but as thou wilt. Againe, O my father, if this cup cannot goe from me, but that I muſt drinke it, thy will be done. That wee ought in all our prayers for temporall things, to ſubmit our will to the good will and pleaſure of God, and no more to deſire of him, then may ſtand with his bleſſed wil, Chriſt our Lord and ſauiour teacheth vs in that common Prayer, which wee call the Lords praier, where wee praie on this maner. Thy will be done in earth, as it is in heaue. This maner of praying practiſed the leper. which came vnto Chriſt to be healed of his leprolie. Lord, ſaith he, if thou wilt, thou art able to make me whole. Here this faithfull leaper confeſſed Chriſt through the almighty power of his Godhead, to be able for to cleanſe him, and to make him whole, notwithſtanding hee ſubmitted his will to the will of Chriſt, that if the Lorde Chriſt thought it not meet to make him whole, but that it was better for his ſaluation to continue

Matth. 26.

Matth. 6.
Matth. 28.

tinue a leper still. he refused not to suffer that plague of leprosie vpon his body, euen vnto the very death. Thus affected neighbour Epaphroditus, must we al be whensoeuer we aske any temporall or worldly thing of God. And this trade followe you in this your sickneſſe when you pray vnto GOD: desire GOD to remoue this your disease from you, and to blesse you again with the benefite of health, that you may liue long, and see good daies on earth: yet in these your praiers be contēt to submit your will to his godly will, yea though Death should follow, knowing that if death do insue of this your sickneſſe, it shall be no losse, but aduantage vnto you, as Saint Paule saith. Phil. 1 Christ is to me life, and death is to mee aduantage. On this maner did Christ our elder brother, submit his wil vnto the will of his heauenly Father, as you afore heard, & so humbled himselfe, that he became obedient vnto death, euen vnto the death of the crosse. Note now what followeth. Wherefore God hath also exalted him on high, and giue him a name which is aboue al names, Phil. 2. that in the name of Iesus euery knee should bow, both of things in heauen, & things in earth, and things vnder the earth, and that al tongs should confesse, that Iesus Christ

is

is the Lord, vnto the praiſe of God the Father. He that humbleth himſelfe, ſhall be ſet high. For the Lord is a friend to them that be humble, & ſubmit their wils to his godly will and pleaſure. Luke. 18. 1. Pet. 5.

Epaph. O Lord thy will be done and not mine. I confeſſe (O heauenly father) that my manifold wickednes and innumerable ſinnes, haue not onlie deſerued this ſickenes, which is thy moſt gentle, fatherly, and louing correction, but alſo very hel. and the bitter paines therof, if thou ſhouldeſt handle me according to my deſerts. I haue ſinned, I haue ſinned (O Lord God) againſt thy holy lawes, & I haue broken thy bleſſed commandements, moſt grieuouſly offending thy glorious maieſty. Whatſoeuer I ſuffer I worthely ſuffer. Ah wretch that I am! My ſinne I confeſſe, and with an humble heart and broken ſpirit, I flie vnto the throne of thy fauorable mercy, moſt humbly beſeeching thee for Jeſus Chriſts ſake, to forgiue me al my ſinns which I haue committed againſt thy diuine Maieſty, from the houre of my birth vnto this preſent time, and to receiue mee into the holy fellowſhippe of thoſe thy bleſſed and choſen people, whom before the beginning of the World, thou diddeſt appoint heyres of thy Heauenly

A Prayer

king.

" kingdome in Chriſt Ieſus our Lord, that
" they might for euer and euer reigne with
" thee in glorie. Ah Lorde giue mee grace to
" beare this croſſe both patiently and thank-
" fully. Suffer mee not once to murmur,
" grudge, or ſpurne againſt thy holie will, but
" with a patient and thankfull heart, to wait
" on thy pleaſure, beeing alway content to
" beare whatſoeuer burden thou laieſt on my
" ſhoulders, with this perſuaſion and aſſured
" faith, that whatſoeuer I ſuffer is vnto the
" glorie of thy name, and vnto the health of
" my ſoule. O Lord thy will be done and not
" mine. Amen, Amen. Neighbours, I am ve-
ry ſicke, and my paine increaſeth more and
more.

Phile. The Lordes will bee done in you, neighbor Epaphroditus. Feare not, no although preſent death were at hande. For
Roma. 14. whether you liue or die, yee are the Lords. God hath ſealed you vp in Chriſts bloud vnto euerlaſting life. Your name (doubt yee not) is written in the booke of life. Ye are of the number of thoſe whom God (before the
Luke. 10. foundations of the world were laide) hath
Epheſ. 1. choſen in Chriſt to be his ſonnes and heirs: yee are the deerely beloued ſonnes of God: ye are inheritors of Gods glorious kingdome: God by our earneſt faiths ſake in the

the bloud of Chriſt, hath forgiuen you all your ſins that euer you committed againſt him from the day of your birth vnto this houre. He hath caſt away all your iniquities behind his backe, ſo that he will neuer Eſay.43. remember them any more, yea are counted among the whoſe vnrighteouſneſſe are for- Pſalm.32. giuen, and whoſe ſinnes are couered, and vnto whom the Lord imputeth no ſin. God loueth you and careth for you, God is on your ſide, who can then indammage or hurt you? Who can lay any thing vnto your charge? It is God that iuſtifieth you, who Rom.8. then can condemne you? Ye need not feare either Sathan or ſinne, or any other thing that ſhould trouble your conſcience. For there is no damnation to them that are in Chriſt Ieſu, which walke not after the fleſh, but after the ſpirit. For the law of the ſpirit of life, through Ieſus Chriſt, hath made you free from the law of ſin & death. For what the law could not doo (inaſmuch as it was weake becauſe of the fleſh) that performed God, and ſent his ſonne in the ſimilitude of ſinfull fleſh, and by ſinne damned ſinne in the fleſh, that the righteouſnes of that law might be fulfilled in vs, which walke not after the fleſh, but after the ſpirit.

Epaph. I thanke you neighbour Philemon

for your ghoſtly and comfortable inſtructions. For I am well comforted with theſe your words, and I faithfullie beleeue, that God the Father for his promiſe ſake made vnto all faithfull and penitent ſinners in Chriſts bloud, hath ſo frælie & wholie forgiuen me all my ſinnes, that hee will neuer remember them more, nor lay them vnto my charge, but ſo loue mee, and tender my ſaluation, as though I had neuer offended his fatherlie goodneſſe. And in this faith I ſubmit my ſelfe, my bodie and ſoule, and all that I haue vnto his godlie will, to doo with me in all things, whatſoeuer his good pleaſure ſhall be. For liue we, die we, wee are the Lordes. And Lorde I moſt humblie beſeech thee, call to remembrance thy tender mercies, & thy louing kindnes, which haue been euer of old. O remember not the ſins & offences of my youth, but according vnto thy mercie thinke thou vpon mee, O Lord, for thy goodneſſe. Turne thee vnto me, and haue mercie vpon me, for I am deſolate and in miſerie. The ſorrowes of my hart are inlarged. O bring thou mee out of my trouble. Looke vpon mine aduerſitie & miſerie, and forgiue me all my ſinnes. O keepe my ſoule and deliuer me, let me not be confounded, for I haue put my truſt in thee.

Roma. 14.
A Prayer.
Pſalm. 12.
Pſalm. 25.

Phile

Phile. I much reioice to ſee in you theſe
woꝛkes of faithfull repentance. The hum-
bling of your ſelfe beſoꝛe the maieſty of
God, this lamenting of your ſinnes, this
faithfull and hearty calling on the Loꝛdes
name foꝛ remiſſion of ſins in Chꝛiſts bloud,
foꝛ the tranquility, peace, quietnes and reſt
of Conſcience, foꝛ the fauour and grace of
God, foꝛ Gods will to bee done in you, is
without doubt, a ſure ſeale vnto your con-
ſcience, that God loueth, fauoureth, and
tendꝛeth you, yea and that much moꝛe than
any naturall Father maketh of his ſonne.
Who ſo ſeꝛueth God, ſayth the wiſe man, Eccleſ. 35.
after his pleaſure ſhall bee accepted, and his
pꝛaier reacheth vnto the clouds. The pꝛaier
of him that humbleth himſelfe, goeth tho-
rough the clouds, til ſhe come nie. She will
not be comfoꝛted, noꝛ go hir way vntill the
higheſt GOD haue reſpect vnto hir. The Pſalm. 34
Loꝛd is nie vnto them that are of a contrite
heart, ſaith the Pſalmiſt, and wil ſaue ſuch
as be of an humble ſpirit. The ſinfull pub-
lican thus humbling himſelfe obtained the Luke. 18
fauour of God, remiſſion of ſinnes, and
went home moꝛe righteous then the pꝛoud
Phariſie. So likewiſe the Centurion con- Matth. 8.
feſſing his vnwoꝛthineſſe foꝛ the receiuing
of Chꝛiſt into his houſe, obtained health

for his ſick ſeruant. Likewiſe the leper with diuers other humbling themſelues before Chriſt, obtained their hearts deſire. For God, ſayth Dauid, hath reſpect vnto the prayer of the humble, and ſuch as be deſtitute, and deſpiſeth not their deſire, but heareth their mournings, that he may deliuer them and ſaue them.

Euſeb. Now neighbour how do you? I pray you be ſtrong in God, and reioice in his ſauing health.

Epaph. O neighbour Euſebius, my body is weake, my heart is faint, my wits are feeble, my memory almoſt faileth me, no part of mee is free from ſickneſs and paine. But

A Prayer. Math. 26. Lord, I beſeech thee ſtrengthen thou me, & endue me with power from aboue, that as the ſpirit is ready: ſo likwiſe the fleſh which is euer weake and vnready, may be obedient to thy godly will, and freely conſent to the working of thy bleſſed pleaſure. Lord increaſe my faith. Lorde helpe mine vnbeleefe. Lord remember not mine old ſinnes, but haue mercy vpon mee, and that ſoone, for I am come to great miſery. Helpe mee O God my Sauiour, for the glory of thy name. O deliuer me, and be mercifull vnto my ſinnes for thy names ſake.

Luk. 17. Marke. 9. Pſalm. 79.

Euſeb. God hath euer beene mercifull vn-

to

to you, and ſo wil continue vnto the ende, doubt ye not.

Epaph. This is my onely comfort. And Lord I moſt humbly pray thee, confirme that thou haſt begun to worke in me, and keepe mee blameleſſe againſt the comming of thy deare ſonne. But where is my louing neighbour Philemon? I would bee glad to haue his counſell in a certaine matter. Where is hee? A prayer. Pſalm. 68.

Phile. Neighbour heere at hand. What is your pleaſure.

Epaph. I perceiue right well that my ſickneſſe doth not decreaſe but increaſe, ſo that I cannot long continue in that ſtate wherein I am now. And I thinke verily that the Lord my God hath ſent this ſickneſſe vnto me a meſſenger, to forewarne me of my departure from this world, that when he cõmeth he may not find me vnprepared or vnready. And I moſt hartily thank him for it. Therfore neighbour Philemon, and neighbours all, I thinke it beſt euen out of hand to diſpoſe my temporall poſſeſſions, and to ſet an order in ſuch worldly goods as God hath lent me: that after my departure there be no diſcention nor ſtrife for them, among ſuch as I moſt wiſh to bee linked together with perpetuall amity, & continuall friend-

ſhip. It ſhal alſo I truſt be a great quietnes vnto my mind.

Phile. If you haue not alreadie (brother Epaphroditus) diſpoſed and ſet an order to your temporall things, I wiſh it to be done with all expedition. For ſuch things ought to be conſidered when we be moſt perfect in health, forasmuch as our life is vncertaine, and wee knowe not howe ſoone death commeth.

Epaph. I thought not that the time of my life had beene ſo ſhort, and therefore I deferred the matter. But I ſee now that no man is certaine of his life vntill to morrowe: therefore ought we al to watch, and to prouide that wee bee not found vnready when the Lord commeth.

Math. 24. Marke. 13. Apoc. 16.

Theoph. When that godly King Ezechias was ſicke, God ſent the prophet Eſay vnto him, and willed him to ſay vnto him on this wiſe: Thus ſaith the Lorde God. Set thy houſe in an order, for thou ſhalt dy and not liue. Here learne we the good will of God, which is, that they whom the Lord hath indued with the goods of the worlde, ſhuld before their departure, ſet a godly order & quiet ſtay in their temporal poſſeſſiõs.

4. Reg. 2.

Epaph. You ſay truth, neighbour Theophilus, and therefore I pray you bring hi-

ther

ther pen, inke, & paper, with all expedition, and let my will be written. For I thank the Lord my God, I am as well contented to leaue the goods of the world, as euer I was to enioy them. And in this behalfe I haue to thanke the Lord my God, that ſince I came to the vſe of reaſon, and had anie worldlie poſſeſſions at all, I haue alwaies made them to ſerue me, and I neuer ſerued them, but at all times could be cõtented to depart from them whenſoeuer the glorie of God, and the commoditie of my Neighbour did require. The true vſe of riches.

Chriſto. Then did you vſe your goods aright. And you were not rich in the world but in the Lord, & of the number of thoſe of whom it is written: Bleſſed are the poore in ſpirit, for vnto them belongeth the kingdome of Heauen. The Pſalmiſt ſaith: If riches doo abound, ſet not thy heart vppon them. And the holie Apoſtle commaundeth, that they which vſe the world, ſhould bee as though they vſed it not. For the faſhion of this world goeth away. Saint Iohn alſo ſaith. See that ye loue not the world, neither the things that are in the world. For all that is in the worlde, as the luſt of the fleſh, and the luſt of the eies, and the pryde of life is not of the father, but of the worlde. Matth. 5. Pſalm. 62. 1. Cor. 7. 1. Ioh. 2.

And the world paſſeth away, & the luſt thereof: but he that abideth the will of God, abideth for euer.

Epaph. God grant all men to follow this doctrine. O Lord how ſick am I? Where is the pen, incke and paper?

Euſeb. Here ſir.

Epaph. Write you neighbour Philemon, I pray you?

Phile. What is your pleaſure that I ſhould write?

Epaph. On this maner.

The ſicke mans will.

I Epaphroditus, ỹ vnprofitable ſeruant of God, weake in body, and notwithſtanding, ſtrong in mind doo willingly and with a free hart, render and giue againe into the hands of the Lord my God, my ſpirit which hee of his fatherly goodnes gaue vnto me, when he faſhioned this my body in my mothers wombe, by this meanes making mee a liuing creature, nothing doubting but that this my Lord God for his mercies ſake, ſet forth in the pretious bloud of his dearely beloued ſon, Chriſt Ieſu our alone ſauiour and redeemer, will receiue my

Soule.

ſoule into his glory, and place it in the company of the heauenly angelles and bleſſed ſaints. And as concerning my body, euen

Bodie.

with a good will and free heart, I giue it ouer.

uer, commending it vnto the earth wherof it came, nothing doubting, but that according to the article of our faith, as the great day of the generall reſurrection, when wee ſhall all appeare before the iudgment ſeat of Chriſt, I ſhall receaue it againe by the mighty power of God, wherewith he is able to ſubdue all things vnto himſelfe, not a corruptible, mortall, weake, and vile body, and it is now but an vncorruptible, immortal, ſtrong, perfect, and in al points like vnto the glorious body of my Lord and ſauiour Chriſt Ieſus. Haue you written this neighbour Philemon?

Phile. Yea forſooth ſir. But what is your mind now concerning your worldly poſſeſſions. Phil.

Epaph. Firſt, as touching my wife, with whome I coupled my ſelfe in the feare of God, and refuſing all other women, I linked my ſelfe vnto hir, liuing with hir in the bleſſed ſtate of honourable Wedlocke, by whom alſo through the bleſſing of God, I haue had certaine children, whereof part are gone before me vnto the Lord, and part yet remaine aliue, albeit I doubt not, but that God after my departure, according vnto his promiſe will be vnto her an husband, yea a father, a patron and defender, and will not Wife.

ſuffer

ſuffer her to lacke, if ſhee go forth to liue in his feare, to ſerue him, and diligently to cal on his holy name: yet forasmuch as God hath bleſſed me with worldly ſubſtance, and ſhe is mine owne fleſh, and whoſoeuer prouideth not for his, hath denied the faith, and
1. Tim. 5. is worſe than an Infidell, I bequeath and giue vnto hir for terme of hir life, this houſe wherein I now dwel, with the appurtenances, and all the houſhould ſtuffe contained therein. And after her departure, I will that my eldeſt ſonne (whom now I onely haue aliue of all my ſonnes) haue the houſe. Let this ſuffice for my Wiues portion, whome I doubt not, God will take into his protection, and ſo prouide for hir in the time of hir ſhort pilgrimage, that ſhe ſhall want no good thing. Onely I craue this at hir hand, that ſhe be diligent in training vp my children in the feare & doctrine of the Lord: ſo ſhall God be vnto her an husband, and to her children a father. Moreouer as concerning my children, albeit I am fully perſwaded that GOD, according to his promiſe will be a father vnto them, and if they liue in his feare, hee will not ſee them lack: yet both the law of God, and of nature require that I ſhould alſo haue ſome care for them.
ſonne. Therefore vnto my ſon I bequeath ỳ houſe

and

and the lande, which I haue giuen my wife for tearme of hir life, freely to be his own after his mothers departure. And if God ſo appointing, be chance to depart before his mother, I will that the houſe and the land go to the vſe of my two daughters. Haue you written theſe things?

Phile. Yea Sir, but what now for your daughters.

Epaph If they be godly brought vppe, I doubt not, but if they liue God will abundantly prouide for them. Notwithſtanding I giue to each of them two hundred pounds of good and lawfull money, to bee payed in the day of their mariage. And if my ſon die, I giue vnto them alſo my houſe and land. Daughter

Euſeb. Sir, we be al mortal both old and yong, and God knoweth how ſoone we ſhal depart hence. For as the common prouerbe is:

As ſoone to the market for to be ſold,
Commeth the yong ſheepe as the old.

What if your childrē dy before they come to mariage?

Epaph. My will is that in ſuch caſe, al that I haue giuen them, ſhall go to the vſe of the poore. I will that they be mine heires. I pray you neighbour Philemon write ſo.

Phile.

Phile. I haue done ſo.

ſeruants. Epaph. I thinke it conuenient to giue my ſeruants ſomewhat, that it be not ſaid they haue ſerued an vnthankfull maiſter.

Chriſto. Sir that is very meete. For the wiſe man ſaith: Whereas thy ſeruant worketh truly, intreate him not euill, nor the hierling that is faithfull vnto thee. Loue a diſcreet ſeruant as thine own ſoule, defraud him not of his libertie, neither leaue him a a poore man.

Eccleſ. 7.

Epaph. I giue to euery one of my ſeruants ſix pounds thirteene ſhillings and foure pence, to be paide in the day of my buriall. Write it.

Phile. It is done.

Epaph. God bleſſe them, & increaſe them, for they haue ſerued me both honeſtlie and faithfully. The Lord our God deale with them as they haue dealt with me.

Theoph. They haue done but their dutie.

Phile. But Neighbour Epaphroditus. whereof ſhall theſe ſummes of money bee raiſed.

Epaph. God hath bleſſed me aboundantly. Ye ſhall haue it in my counting-houſe with a more ſumme.

debts. Chriſto. But nowe ſir, concerning your debts, what order wil ye appoint for them.

Epaph.

Epaph. The Lord my God bee thanked, I owe no man any thing but loue and good will. My chiefe ſtudie hath euer beene to keepe my ſelfe out of debt. And if at any time I ought any thing, to labour vnto the vttermoſt of my power to diſpatch my ſelfe of that debte with all expedition. I neuer counted other mens goods mine owne. That I truly got with mine owne labour, I did alway count mine own, my debts being once paide. I owe nothing: many owe me, but forſomuch as they be poore men, & cannot pay that they owe to mee, except it ſhould be vnto their great hinderance, yea I thinke to their vtter vndoing, I freely forgiue al my debtors whatſoeuer they owe me, vnto the vttermoſt farthing, euen as I would God the father ſhould forgiue me al my debts for Chriſts ſake. Write this that I haue forgiuen all my debts, ſo that none hereafter ſhal demand any debt of any man in my behalfe.

Phile. I haue done your appointment.

Euſeb. Neighbour Epaphroditus, ſeeing that God hath richly bleſſed you with the goods of this world, it were very expedient to remember the poore ſchollers of the Vniuerſities of Oxford & Cambridge. For if they be not maintained, all learning and vertue

Schollers of Oxford and Cambridge.

vertue will decay, and a very barbarite shal burst in among vs, and at the last bring this our realme into destruction. And verely the loue of many now a dayes towardes learning is very cold, insomuch that we see daily many good wits compelled for lacke of exhibition to forsake the vniuersity, and to become seruingmen, which kinde of life is most abhominable and vnworthy a good name.

Epaph. I haue not in times past beene altogither vnmindfull of the Vniuersities. What benefits the students haue heretofore receiued at my hands, I will not heere rehearse. God and they know it. And the knowledge thereof, I would wish rather to be learned of other, than to bee heard of mee. Surely I thinke him no good Christian, nor friend vnto his country (which if he be able) refuseth to helpe forward the studies of good wittes, I pray you neighbour Philemon, set in two hundred pounds of money, one hundred to bee giuen vnto the Vniuersity of Cambridge, the other vnto Oxenford.

Phile. This is a godly and charitable deede.

Epaph. Haue ye done?

Phile. Ye forsooth.

Epaph

Epaph. Let mee ſee what nowe remayneth.

Chriſto. Sir will it pleaſe you to remember the poore?

Epaph. I neuer forgot them ſince the Lord my God gaue me any portion of the worldly goods, I alwaies conſider to what vſe they were giuen mee: verely that I ſhould diſtribute part of them to the neceſſitie of the poore ſaints. And I thanke the Lord my GOD, ſo haue I done, yea and that with a good will and free heart. For GOD loueth a chearefull giuer. I haue not beene of the mind that ſome are, which ſo long as they liue, greedily gather together and beſtow nothing at all vppon the poore. But when they ſee nothing but preſent death, then laſh they out, and liberally giue vnto the poore, becauſe they can keepe it no longer. I truſt I haue laid vp for my ſelfe already treaſures in Heauen where neyther ruſte nor moathe doth corrupt, and where theeues do not breake through nor ſteale. For I haue euer thought it better to ſend my workes before mee, while I liue in this world, than to haue them ſent after mee. I know not by whome, when I am gone. Theſe purgatory rakers, ſhal neither rake nor ſcrape for me with their maſſes & dirges,

Poore people.

2. Corin. 9.

Matth. 6.

Purgatory rakers.

dirges, when I am departed. For I trust to no such workes. Neither do I any thing regard the prayers of such as haue the belly for their god. But as touching the poore, I
Vid. 3. giue vnto them foure hundreth pounds which I will haue bestowed, not vpon idle lubbers and sturdy queanes, but vpon the halt, the lame, the blind, the sicke, and such other as be comfortles. And in this number also of the poore I comprehend prisoners, poore maids, young men which haue not wherewith to set vp their occupation, and
Conin. my needy neighbors. These foure hundred pounds are in foure seuerall bags, lying in my counting-house by themselues, with this writing vpon euery one of them,
Money for the poore. This mony I will haue distributed with al hast, if it be possible, euen before I depart. Haue you written in this
A dial. money for the poore?

Phile. I haue done.

Highwaies Epaph. The high waies may not be forgotten, which in many places are very fowle & iepardous. Vnto the repairing of them, I giue forty pounds, write it: For I thinke this also to be a deed of charity, and a commendable worke before GOD, to repaire high waies, that the people may safely and without danger trauell by the way.

Christo.

Chriſto. This act is very godly without al doubt.

Epaph. Neighbour Philemon, I pray you put in that fortie pounds for the high waies.

Phile. It is done already.

Epaph. That which I ſhould chiefly haue remembred, I had almoſt forgotten.

Euſeb. What is that?

Epaph. Sermons. Sermons.

Phile. What is your mind in that behalfe?

Epaph. This at the time of my buriall, when the people bee gathered together, I would gladly haue ſome learned man to make a ſermon, wherein the people may be admoniſhed of their mortality, & be taught how they ought to diſpoſe themſelues in this life, that when the time commeth, they may yeeld vp a good ſoule into the hand of the liuing God. For his paines I appoint ten ſhillings to be giuen him. Alſo I giue for the preaching of foureſcore ſermons, at other times when it ſhall bee thought moſt conuenient twenty pounds. And as I wiſh theſe ſermons to be preached by godly and diſcreet learned men: ſo I wiſh them to bee preached in ſuch places as the people haue moſt need of doctrine and teaching. For the

Lord knoweth the people perish for want of godly knowledge. The greatest part of our beneficed men (God helpe vs) are blinde guides, and dum dogges, not once able to
Esay. 56 barke. The people are desirous to know God, and among the great company of so many benificed men, none almost eyther is able, or else indeuoreth himselfe to bring them vnto Christ. It is in these our daies found true, that is written in the Gospell: The harueste truly is plentious, but the la-
Matth. 9. bourers are few. It behoueth therfore euery Christian heart to pray the Lord of the haruest that he will send labourers (not loiterers) into the haruest, & to procure so much as lieth in his power, that the word of God
Luke. 1 may bee vniuersally preached, ỳ the people may repent, turne vnto the Lord our God, and serue him in holines and righteousnes all the daies of their life: which cannot bee brought to passe, where the word of God is
Rom. 10 not preached. How shal they beleeue on him of whome they haue not heard? How shall they heare without a preacher? To declare therefore my good will towarde the worde of God, and the saluation of the Christians, I giue twenty pounds for the preaching of foure score sermons. I pray you note it in my will.

Philo.

Phile. It ſhall be done.

Epaph. To beare all theſe charges ye ſhal haue the money in my counting-houſe.

Chriſto. Sir, concerning the coſts at your burial, what ord̄er will it pleaſe you to take in this behalfe.

Epaph. Let the miniſters with the other officers of the church, haue their duties ac-cord̄ing vnto the cuſtome. Miniſters

Euſeb. How many mourning goũes ſir, will ye giue? Mourning gownes.

Epaph. Of what mourning gowns ſpeake yee?

Euſeb. The maner is (as you know) that when a man of honeſt reputatiõ departeth, & is brought to be buried, there ſhuld folow him certaine in fine black gownes, and cer-tain poore men & women in courſer cloth.

Epaph. Vnequally handled, that the poore ſhould haue the worſt, and the rich and wel-thieſt the beſt. And call ye theſe mourners?

Euſeb. So are they called.

Epaph. For whom ſhould they mourne?

Euſeb. For you.

Epaph. Why for mee? Becauſe good things haue chanced vnto mee? Bicauſe I haue paſſed ouer the dãgerous ſea, and am come vnto the hauen of quietneſſe: Or bi-cauſe I am deliuered from all euill, and ſet

in a blessed and ioifull state? I thinke that at the burials of the faithfull, there should rather be ioy and gladnesse, than mourning and sadnes, rather pleasant songs of thankesgiuing, then lamentable and dolefull dirges. Let the Infidels mourne for their dead: the Christians ought to reioice when any of the faithfull be called from this vale of misery, vnto the glorious kingdome of God.

1. Thes. 4. Phile. Indeede that most worthy apostle saint Paule, would not haue vs mourne for them that are fallen aslæpe, as the heathen doo which know not God. And saint John saith in his Reuelation: I heard a voice Apoc. 14. from heauen, saying vnto me, write; Blessed are the dead which dy in the Lord. For from henceforth the spirit saith, that they are at rest from their labours, paines and trauels, &c. The Psalmist also saith; Dere ful pretious in the sight of the Lorde is the Psalm. 116. death of his Saints. Hereto belongeth the saying of the wise man. The soules of the Sapi. 3. righteous are in the hands of God, and the paine of death shall not touch them. In the sight of the vnwise they appeare to die, but they are in peace. Againe in an other place. The righteous shal liue for euermore, their Sapi. 5. reward is also with the Lord, and their remembrance

membrance with the higheſt. Therefore ſhall they receiue a glorious kingdom, and a beautifull crowne of the Lords hand. For with his right hand ſhall hee couer them, and with his own holy arme ſhall he defend them.

Chriſto. Bleſſed Luke declareth in his gospel: that as ſoon as Lazarus was dead (which in his life time was diuerſly afflicted and miſerably puniſhed with ſores and diſeaſes) hee was receiued into the boſome of Abraham, where he inioied al pleaſure, felicity, and comfort. Such as die in the Lord are not to bee mourned for, but God is rather to be thanked for their chriſtian departure, For they are now in reſt. They are with him in whom alone al glory, ioy, comfort, and felicity is. God hath wiped away all teares from their eies: ſo that they are paſt all ſorrow, all mourning, all paine. Why then ſhould other mourne for them that are in ſo ioifull ſtate? The eie hath not ſeene, or the eare hath heard, neither hath it entred into the heart of man, what ioyes God hath prepared for them that loue him. Luke. 16. Eſay. 25 Apoc. 7 Apoc. 21. Eſay. 64 1. Cor. 2

Theoph. Saint Cyprian in his ſermon of mortality hath theſe words. How much it profiteth to go out of the world, Chriſt himſelfe the author of our ſaluation ſheweth: *Sermon. de mortalitate.*

who when his diſciples were ſad, becauſe he ſaid that he ſhould depart from them, ſpake
Iohn. 14 vnto them ſaying: If yee had loued mee, ye would haue reioiſed, becauſe I go vnto the father: teaching and ſhewing by theſe his wordes, that when our friends whom wee dearely loue, depart out of the world, wee ought rather to reioice then to bee ſadde.
Whereof the bleſſed apoſtle Paule beeing
Phil. 1 mindfull, ſaith in his Epiſtle. Chriſt is to mee life, and death is to me aduantage. Hee thinketh it great aduantage to be rid out of the ſnares of this life, when hee ſhall bee no more ſubiect to any offence, or ſinne of the fleſh, but bee exempted from the afflictions that trouble vs, and deliuered from the venomed chawes of the diuell, by going vnto the ioie of eternall ſaluation, through the calling of Chriſt. And in the ſame ſermon he ſaith: I my ſelfe being the moſt ſimple of al other, haue through the goodnes of God, diuers times, as well by reuelation as otherwiſe, receiued inſtruction manifeſtly to affirme and preach that our brethren, which be deliuered from the world, by the calling of God ought not to be mourned for ſeeing they bee not loſt, but ſent before to make the way for vs that doo come after. We ſhould not therfore couet them againe

which

which be dead, or mourn for them any other wiſe, than we vſe to do for ſuch as haue taken their iourney into a ſtrange land. And for them we ought not to weare black, ſince they in heauen be clothed in white. Herein we ſhould not giue occaſion vnto the Gentiles, that they may iuſtly reproue vs when we mourne for thē as dead and loſt, whom we do affirme to be liuing with god, &c. And a little after hee ſaith. The Apoſtle Paule doth reproue and blame ſuch as do mourne at the departure of the perſons that they loue. I would not brethren (quoth he) that ye ſhould be ignorant concerning thē which be fallen on ſleepe, that your ſorrow not as others do which haue no helpe. If we beleeue that Jeſus died, & roſe againe, euen ſo them alſo them which ſleepe by Jeſus will God bring againe with him. He declareth, that ſuch as bee ſorrowfull at their friends departure, haue no helpe. Why ſhould wee that liue by hope, that bleeue in God, and truſt that Chriſt ſuffered for vs and is riſen againe, that remaine in Chriſt, & be riſen by him, & in him be ſo vnwilling to depart out of this world, or elſe mourn and lament ſuch as bee departed as though they were loſt, ſince Chriſt our lord & our God doth admoniſh vs ſaying, I am the reſurrection & the life.

Apoc. 6

1. Theſ. 4

Ioh. 11

life. He that beleeueth in me, ye though he were dead yet ſhall he liue. And whoſoeuer liueth and beleeueth in me ſhal neuer die. If we beleeue in Chriſt, and truſt his woords & his promiſes, we ſhall neuer die, but ſhall come with glad ſurettie vnto Chriſt, with whom we ſhal euer liue & reign. And that in the meane ſeaſon we dow die, we do but therby paſſe to immortalitie. For except we depart from hence, the life euerlaſting cannot come. Death is no departure but a paſſage, to the intent that this worldly iourney once ouerrunne, wee may come vnto eternity. Who wil not make haſte to a better eſtate? Who will not deſire to bee chanced and tranſformed into the likeneſſe of Chriſt, and to come out of hand to the dignity of the heauenly grace? Which thing Paule the Apoſtle doth declare. Our conuerſation (ſaith he) is in heauen, from whēce wee looke for a ſauiour, euen the Lord Jeſus Chriſt, which ſhall tranſforme our vile body, that hee may make it like vnto his glorious body. And Chriſt the Lord doth promiſe that we ſhall be ſuch, when that we ſhall be with him, liue with him in his eternall ſeat, and reioiſe with him in his heauenly kingdom, he praieth vnto the father for vs on this maner. Father, I will that they which thou haſt

Phil. 3.

Iohn. 7

giuen

giuen me, be with me where I am, that they may see my glory which thou hast giuen me: for thou diddest loue me before the making of the world. Therefore we ought neither to mourne nor lament for comming vnto the seat of Christ, to the glorie of the heauenly kingdome, but ought rather according to the promise of God, according to the faith of the verity, to reioise in our departure, & transformation. Hitherto haue I rehearsed the words of Saint Cyprian, which doo manifestly declare, that they which dy in the Lord are in a blessed state: and therfore not to be mourned for, nor lamented. I feare least I haue bæn tedious vnto you, in rehearsing so much of saint Cyprians mind concerning this matter. Apoc. 14

Epaph. You haue rather (neighbor Theophilus) comforted me, than molested me: yea you haue right wel confirmed my faith, and mightily incouraged mee to goe vnto this battel, and willingly to giue ouer this my life, forasmuch as I am throughly persuaded, that after my departure from this vale of misery, I shal come vnto a glorious kingdome, and shall see God face to face. And one thing I noted in the words of saint Cyprian which you haue rehearsed, & that is this: that we ought not to weare blacke

clothes

clothes, and mourning gownes for them which are deliuered from the world, and are
Apoc.6 gone to god, ſeeing they be clothed in white, and weare ioifull apparel, and are in heauen with God reigning in glory and eternal felicity.

Euſeb. In deed it is a point of fondneſſe to
Rom.8 mourne for them that are in ioy, and to bee ſorry for them that are merry. The Apoſtle ſaith: Reioiſe with them that reioiſe, and mourne with thē that mourn. Seeing that the faithful which are deliuered out of this worlde, are in ioy, it is more ſeemely that wee ſhoulde ioy in God with them, than mourne and be ſorry for them, as though they were in worſe caſe now than they were afore. Let the heathen mourne which haue no hope for the departure of their friends. The true Chriſtians, which are perſuaded that ſuch as die in the Lord, are in much better eaſe then they euer were in this world, we ought rather to reioiſe & to ſing Pſalmes, praiſes and thankeſgiuing vnto God for the chriſtian and godly departure of our brethren, and for their bleſſed ſtate, wherein God hath placed them. For the holy ſcripture pronounceth them bleſſed and
Apoc.14 happy which die in the Lord, and the Pſal-
Pſalm.118 miſt ſaith: Pretious in the ſight of the Lord

is

is the death of his ſaints, The wiſe man alſo ſaith: That the ſoules of the righteous are in peace. Sapi.

Chriſto. They therefore which are in ſo bleſſed ſtate, are not to be mourned nor lamented for, but God is rather to be thãked for them.

Theoph. The holie Scripture declareth, that king Dauid prayed vnto the Lord for the child, which he had by Bethſabe Urias wife, when it was ſicke, and that he faſted and lay all the night vpon the earth, inſomuch that the elders of his houſe aroſe and went vnto him, to take him vp from the earth, but hee would not, neither did he eat meat with them. But when he heard that the child was dead, he aroſe from the earth, and waſhed and anointed himſelfe, & changed his apparel, and came into the houſe of the Lord, and worſhipped, and afterward came to his own houſe, and commanded that they ſhould ſet bread before him, & hee did eate. And when his ſeruants maruelling at theſe things, ſaid vnto him. What thing is this, that thou haſt done? Thou didſt faſt and weepe for the childe, while it was a liue, and as ſoon as it was dead, thou didſt ariſe vp and eat. He anſwered. While the child was yet aliue, I faſted and wept. 2. Reg.

For

For this I thought. Who can tell whether God will haue mercy on me, that the child may liue. But now ſeeing it is dead, wherefore ſhould I faſt? Can I bring him any more? I ſhal go to him, and hee ſhall come no more againe vnto me. In this hiſtory the godly wiſdome of Dauid is greatly to bee conſidered. For hereof may wee learne to pray vnto the Lord our God, for our ſicke friends, ſo long as they bee aliue, & to ſeeke al meanes poſſible at the Lords hand to obtaine health for the diſeaſed. But if the good will of God bee, to take them out of this world, then are we taught here, no more to mourne, to weepe, to lament, and to be ſorry for them, but rather with a ioifull heart to worſhip the Lorde (as Dauid did) and to giue him moſt hearty thankes, that it hath pleaſed his goodnes, to deliuer our brethren or ſiſters from this ſinke of euils (I meane this world) & to receiue them into his bleſſed kingdom. Heathen like mourning therefore is to bee baniſhed from the burials of the chriſtians.

The maner of the Thracians.

Euſeb. The maner among the Thracians is, that when any child is borne, and commeth into the worlde, they weepe, lament, and mourne, but when it goeth out of the world, they reioice and are merry.

Epaph.

Epaph. What moueth them ſo to do?

Euſeb. When a child commeth into the world, they conſider into what great miſery he is like to fal, if he liue: contrariwiſe, whē he departeth hence, they know that an end of all ſorrow, and care of all paine & trauell is come. Therefore the one thing moueth them vnto ſadneſſe, the other vnto gladneſſe.

Phile. There his great plenty of hiſtories which declare that the very heathen haue taken the death of their deere friends patiently, ſo far is it off, that after the maner of ſome which profeſſe Chriſt, they immoderatly toke the death of their friends, wept, wailed, mourned, wrong their hands, tare their haire, rent their clothes, & in a manner killed themſelues with ſorrow & thought taking. When our ſauiour Chriſt went vnto his death, certain women followed him weeping and mourning, to whom hee ſaid. Yee daughters of Ieruſalem, weepe not for mee, but weepe for your ſelues and for your children. Luke. 23.

Theoph. Is he to be lamented and mourned for, which is remoued from thraldome vnto libertie? from miſery vnto wealth? from darkneſſe vnto light? from ieopardy vnto ſauety? from ſickeneſſe vnto health? from

from mortality to immortality? from corruption to vncorruption? from paine vnto ioy? from transitory things vnto euerlasting things? from the company of men vnto the felowship of the blessed angels and heauenly spirits, &c. Let the heathen which haue no hope of the ioifull immortality of the soule, nor of the glorious resurrection of the body, mourne, weepe, and lament for their diseased. Let the faithfull Christians bee ioifull in the Lord, and thanke God for his great mercy and infinit goodnes, which hee hath shewed vpon the brethren, by calling them from this vale of wretchednesse, vnto his heauenly kingdome. For the voice of God euen from heauen, pronounceth them blessed, happy & fortunate, which die in the Lord.

Apoc. 14

Phile. What is your minde therefore, neighbor Epaphroditus, concerning mourning gownes?

Epaph. If it were not for offending other, and that it should bee also some hinderance vnto the poore, I would wish rather to haue none, than otherwise. For I would haue no man to mourne for me. My trust is, that so soone as my soule shall bee deliuered out of the prison of this my body, it shall straight waies possesse the blessed inheritance of the

heauenly

heauenly kingdome, and reigne in glorie with God for euer. What need shall I haue then of mourners? Or wherfore should any man mourne for them? Notwithstanding I will not striue with them for their garments. Let my wife and my children weare what garments they will at my buriall, so they be such as becom the professors of true godlines. Only this I require, that thirty poore men & women doo accompany my body vnto the buriall, and that each of them haue a gowne of some conuenient colour. I will also that thirty poore children be there, and that euery one of them haue a seemely gowne also. And after my burial, I will that both those poore men, women and children, come home vnto my house and haue some repast, for the refection of their bodies. And so let them departe in the name of the Lord. Haue you written this neighbour Philemon?

Phile. Yea sir, it is done.

Epaph. I am glad of it. To see that these things may be done according to my will, I make my wife sole executrix, and you neighbour Philemon, with my neighbors Christopher, Theophilus, & Eusebius here present, I make you foure mine ouerseers: charging you in the name of God as ye will

answere

anſwere before the high iudge Chriſt at the dreadfull day of doome, that ye ſee theſe my requeſts truly, diligently and faithfully fulfilled.

Chriſto. We were twice vngodly, if wee ſhould not ſatisfie your deſire & will, being ſo chriſtian and righteous.

Epaph. I bequeath to euery one of you foure, for your pains taking, fiue pounds ſterling, not to the end to make you hirelings, but that it may be a token of my hartie good will towards you.

Chriſto. Sir will it pleaſe you to be buried in the church or in the church yard?

Pſalm. 23. Epaph. All is one to mee. The earth is the Lords, and al that is contained in it. I am not curious of the place. Whereſoeuer I ly I doubt not but that the Lord our God at the laſt day ſhall raiſe me vp againe, and

Phil. 3 giue me a body like to the glorious body of our Lord and Sauiour Chriſt Ieſus. Let

Eccleſ. 12. the body therefore returne vnto the earth, from whence it came, & the ſpirit vnto God which gaue it.

Euſeb. Sir your children are buried in the churchyard.

Epaph. Bury me there alſo. God giue vs a ioifull reſurrection.

Theoph. Sir, what ſolemnity will you

haue

haue at your buriall?

Epaph. What meane you?

Theoph. Solemne singing, deuont ring- Bupials.
ing, holy sensing, priests pattering, candles lighting, torches burning, communions saying, and such like.

Epaph. No kind of superstitious costome I doo alowe. That is godly, I onely commend. As touching your solemne singing, Singing.
it is all one to mee, whether yee sing or say. Those Psalmes, hymes, praises & thanksgiuings, that bee appointed to bee sung or said at the buriall of the faithfull, let them bee done in the name of God, with al chearfulnesse of mind. As for your deuont ringing, I craue no more but one bel to be either tolled or rung, for to gather the people together, to heare the word of God, & the thanks- Ringing.
giuing. The ringing of belles can doo my soule no good. And as for your holy sensing, priests pattering, candles lighting, torches burning: away with them as things superfluous and vnprofitable. Now as concerning communionn saying, or singing, they Commu-
serue not for the buriales of them that are nions.
departed, but for the exercises of them that be aliue, that by that means they should cal to remembrance the death of Christ, and the fruits thereof, as the Apostle saith. So oft

as yee shall eate of this bread, and drinke of this cup, ye shal remember the Lords death till he come. The sumptuous and costly bu-
Note. rials are not to bee commended, neither do they profit either body or soule, but onely set forth a foolishe, vaine, and boasting pompe.

Phile. The buriall of the faithful ought to bee done honestly, but not sumptuously. Neither ought the dead bodies of christiãs to be vilely handled, but honestly buried for
Genes. 23. the hope of the glorious resurrection. So
Genes. 50. did Abraham burie his wife Sara, Joseph his father Jacob, and diuers other, as the holie scripture mentioneth. The bodies of
Lib. 1. De ciuitate dei cap. 13. the dead, saith saint Augustine, are not to be despised, and to be cast away, and especially the bodies of the righteous, & of the faith-
Chap. 12. full, whome as instruments and vesselles vnto all good workes, the Holy ghost hath vsed. But as concerning sumptuous burials, the aforesaid author said, they rather comfort the liuing than helpe the dead. As sumptuous exequies profit nothing the sinfull rich men: so in like manner vile or no exequies at al, hinder nothing the sepulture of the poore saints. That gallant company of ỹ rich mans seruants, of whom we read
Luke. 16. in the Gospell of Luke, buried their maister

gorge-

gorgeouſly in the ſight of men, notwithſtanding his ſoule was caried downe into hell fire, where hee lieth in moſt miſerable torments. What profited him the gorgeous, gallant, pompeous, and coſtly ſepulture of his body, ſeeing his ſoule lieth without redemption in theſe moſt intollerable flames of that lake which burneth with fire & brimſtone? We read not that Lazarus was ſo ſumptuouſly buried, no, that he was buried at al, notwithſtãding the angels of God came and caried him (not into a toombe of Marble) but into the boſome of Abraham. And the golden mouthed Doctor ſaith in a certaine homely: When thou heareſt that the Lord did riſe againe naked, ceaſe I pray thee and leaue of the fond and vain charges that thou beſtoweſt vpon funerals, and burying of the dead bodies. What meaneth this ſuperfluous & vnprofitable coſte ſeeing that it hindreth them greatly that do it, & auaileth nothing at al the dead, but rather hurteth them.

Apoc. 21.

Hom. 84 in Iohn. 20

Epaph. Simply not ſumptuouſly, honeſtly not honourably, let mee be buried: I require no more. Haue you written all theſe things according to my deſire neighbour Philemon?

Phile, Altogither.

Epaph. Then am I at a pointe with the worldely poſſeſſions, and I truſt in a good forwardnes toward God.

Moneth mindes and yeare minds.

Chriſto. The cuſtome in times paſt was, that there ſhould be moneth minds, & yeare minds kept for the dead.

Euſeb. To what end?

Chriſto. That the dead might be remembred and prayed for..

Epaph. Wherefore ſhould they bee prayed for?

Chriſto. That their ſinnes (ſay they) might be forgiuen them.

Epaph. Which they, ſay ſo?

Chriſto. The papiſts.

Philip. 3

Epaph. I haue nothing to dowith Papiſts, nor with their doctrine. God bleſſe me from them. For they are enemies of the croſſe of Chriſt, deprauers of the holy ſcriptures, and corrupters of chriſtian ſoules. I beleeue that a man euen in this world, hath perfect and full remiſſion of all his ſinnes, or elſe he ſhall neuer haue it. God in this world doth either forgiue all the faults and the paine due for the ſame, or elſe hee forgiueth none at all. I feare nothing at all the popes boiling fornace, I meane purgatory. Chriſtes bloud is a ſufficient Purgatory for my ſinnes. The bloud of Chriſt Gods ſonne

ſonne hath cleanſed vs from our ſinne. The bloud of Chriſt hath purged our conſcience from dead workes, to ſerue the liuing God. We bee ſanctified and made holy by the offering of the body of Ieſus Chriſt done once for all. With the one only oblation of his bleſſed body and pretious bloud, hath Chriſt made perfect for euer and euer, them that are ſanctified. I require none other purgatory to purge and cleanſe my ſinnes, but the bloud of Chriſt. For Chriſt hath offered himſelfe a ſweet ſmelling ſacrifice vnto God the father for my ſinnes, yea, and that ſo perfect, abſolute, conſummate, and in all points ſo omniſufficient, that there can bee found no imperfection in it. Chriſt hath borne away all my ſinnes on his body. By the ſtripes of Chriſtes body am I healed. Chriſt died for my ſinnes, and roſe againe for my iuſtification. Chriſt is made of God vnto the wiſdome, righteouſneſſe, ſanctification and redemption, that as it is written: He that reioiceth, ſhould reioice in the Lord Chriſt is enough for mee. Let the papiſts ſeeke their ſaluation at whoſe hande they liſt.

1. Iohn. 1

Heb. 10.

Epheſ. 6

Eſay. 53.

Ierem. 9

Phile. Whereas the Papiſtes heretofore haue taught for the maintenance of their idle bellies, that mens ſinnes after their

death be forgiuē them through the ſacrifice of that moſt wicked and abhominable popiſh maſſe, and by pilgrimages going, by trentals, by dirges, by the good deeds of other, &c: it is a plaine erroꝛ and againſt the woꝛd of God. Foꝛ remiſſion of ſinnes, the fauoꝛ of God and euerlaſting life, is either gotten oꝛ loſt in this woꝛld. Hee which thoꝛough his owne repentance and faith in Chriſts bloud, obtaineth not foꝛgiuenes of his ſinnes in this woꝛld, ſhall neuer haue it by the meanes of other men after this life. It is wꝛitten: He that beleæueth on the ſon of God, hath euerlaſting life. But he that beleæueth not on him ſhall not ſee life, but the wꝛath of God abideth on him. So many as die, are either faithfull oꝛ vnfaithfull. If they bee faithfull, ſo they haue in poſſeſſion ſtraightway euerlaſting life. If they bee vnfaithful, then doth the wꝛath of God abide vpon them, and they receiue the reꝛwarde of infidelitie, which is euerlaſting damnation. And albeit this appeareth manifeſtly of the woꝛds aboue rehearſed, yet the hiſtoꝛy of the vnmercifull rich man, and of the pooꝛe Lazarus painteth it out very liuely. In that ye ſee, that the faithful man, which was Lazarus, ſo ſoone as he dyed, was receiued into the boſome of Abraham:

contra-

contrariwiſe the vnfaithfull manne, which was the vnmercifull Glutton, was caried downe ſtraightwaies vnto hell fire. The like thing is manifeſtly ſet forth in the two theeues which dyed with Chriſt. The one repented, beleeued, and called for mercie vnto Chriſt, God and man, ſaying: Lord remember me when thou commeſt into thy kingdome. And Chriſt aunſwered him: This day ſhalt thou bee with mee in paradiſe. Here ſee we that this theefe both repented and beleeued: (for how ſhall they call on him, ſaith ſaint Paule, on whom they haue not beleeued?) and therefore was receiued into glorie. The other which continued in his vnbeliefe, & ſo died without repentance, and faith, obteined the reward of vnbeleefe (that is to ſay) the wrath of God and eternal damnation. They therefore that die, are eyther faithfull or vnfaithfull. If they be faithfull, ſo haue they out of hand the reward of faith, which is euerlaſting glorie: if they bee vnfaithfull, then receiue they there reward of vnfaithfulneſſe and miſbeleefe, which is eternall damnation. If the Papiſtes can finde the thirde kind of men (which are neither Faithfull nor vnfaithfull) then will wee conſent vnto their purgatory, for ſuch haue neither place in Heauen, nor in Hell. Luke 23. Rom. 10.

But such sort of people the holy Scripture knoweth not, therefore knoweth it not such a place of purging after this life, as the papists heretofore deuised.

Rom.2.1 Euseb. The blessed apostle Saint Paule saith, to the Romans, these words following: God shall giue to euery one according to his own deeds. Againe to the Corinthians hee also saith. Euery one shall receiue his reward according vnto his own labor. 2.Cor.10 2.Cor.2 2.Cor.5 In another place he also saith. We must al appeare before the iudgment seat of Christ, Galath.6 that euery man may receiue the workes of his body according vnto that he hath done whether it bee good or bad. Item, whatsoeuer a man soweth, that shall he also reape. For he that soweth in his flesh, shall of the flesh reape corruption. But he that soweth in the spirit, shal of the spirit reape life euerlasting. Let vs not be weary of well doing For when the time is come, wee shall reape without wearinesse. While we haue therefore time let vs doo good vnto all men, and specially vnto them which are of the household of faith. Hitherto agreeth the saying of our Sauiour Christ: The sonne of man shall come in the glory of his Father with Math.16 his angels, and then shall he reward euery man according to his deedes. Againe. I will

will giue euery one of you accoꝛding to his
dæedes. Out of these scriptures wæ learne, Apoc.2
that we shall not berewarded accoꝛding to
other mens dæds, but accoꝛding vnto our
owne dæds. If we haue wꝛought nothing
at all in our life, what shall other mennes
dæds then do vs good after our death? And
I doubt whether any man (Chꝛist alone ex-
cepted) haue good dæds sufficient foꝛ him-
selfe.

Christo. If wæ consider well the histoꝛy of
the ten Uirgins it shal easilie be perceiued, Matth.25
that no man hath scarcely oyle enough foꝛ
himselfe. Yea were not the great mercies of
God set foꝛth to al faithful penitent sinners
in the pꝛetious bloud of Chꝛist, wæ with all
our oile shuld periſh. Foꝛ euerlasting life is Rom.6
the gift of God, thꝛough Jesus Chꝛist our
Loꝛd. If thou, O Loꝛd shouldest narrowly Palm.103
look vpon our iniquities saith the Psalmist
O Loꝛd, who were able to abide it? But
there is mercy with thæ in stoꝛe. &c.

Theoph. The holy scriptures moueth vs
to do good while wæ are aliue, and not to
trust other mens woꝛkes to be done foꝛ vs
when we be dead. The wise man saith. Do Eccles.14
good vnto thy friend befoꝛe thoudie, and ac-
coꝛding to thy ability reach out thine hand
and giue vnto the poꝛe. Be not disappoin-

ted

ted of the good day, and let not thy portion of the good day ouerpaſſe thee. Shalt thou not leaue thy trauels and labors vnto other men? In the deuiding of thy heritage, giue and take, and ſanctifie thy ſoule. Worke
ecclef. 17. thou righteouſneſſe before thy death, for after thy death there is no meate to finde. Againe, Abide thou not in the erroꝛ of the vngodly, but giue God thankes before death. As for the dead, thankefulneſſe periſheth from him as nothing. Giue thou thankes in thy life: yea, while thou art liuing and whole, ſhalt thou giue thanks, and praiſe GOD, and reioice in his mercy. O how great is the louing kindneſſe of the Lorde, and his mercifull goodneſſe vnto ſuch as turne vnto him? Salomon in his prouerbs
prou. 3. ſaith: withdraw no good thing from them that haue need, ſo long as thy hand is able to do it. Say not vnto thy neighbour, goe thy way and come againe, to morrow wil I giue thee, whereas thou haſt now to giue him. Hitherto agreeth the ſaying of the preacher,
ecclef. 9. Whatſoeuer thou art able to do, doe it out of hande: for in the graue that thou goeſt vnto, there is neither worke, counſell, knowledge, nor wiſdome. The prophet alſo ſaith: Seeke the Lord while he may be
Iſay. 55. found, & call vpon him while he is nie. Let

the

the vngodly forſake his owne waies, and the vnrighteous his owne imaginations, and turne againe vnto the Lord: ſo ſhall God be mercifull vnto him. Our Sauiour Chriſt ſaith in his goſpell. I muſt worke the workes of him that ſent me while it is daie. The night commeth, when no manne can worke. Walke while ye haue light, leaſt the darkneſſe come on you, &c. While ye haue light walke in the light, that ye may be the children of light. I ſay vnto you make you friends of the vnrighteous mammon, that when yee ſhall haue neede, they may receiue you into euerlaſting habitations. That ſeruant which receiued one talent of his Lord and gained nothing therewith, but went his way and hid it in the ground, was caſt into vtter darkneſſe, where weeping and gnaſhing of teeth ſhall bee. The fiue foolish Virgins, becauſe they had no oile in their lampes, were not ſuffered to enter into the marriage. Moreouer, the moſt worthy apoſtle ſaint Paule ſaith. While wee haue time let vs doo good vnto all men, and ſpecially vnto them that are of the houſhould of faith. Theſe and diuers other textes of the holy Scriptures moue vs to doo good to our ſelues, whileſt wee bee aliue in this world, & not to truſt in the workes of others

Iohn. 9.
Ioh. 12.
Luke. 16.
Matth. 25.
Galath. 6

to

to be done for vs when we be dead. For by our own worꝛks (and not by other mennes) ſhall we be iudged. Euery man ſhall beare his owne burden. Euery man ſhall receiue the worꝛkes of his owne bodie accoꝛding to that he had done, whether it be good oꝛ bad Euery man ſhall receiue his rewards accoꝛding to his owne deedes. Beholde I come quickly (ſaith our ſauiour Chriſt) and my regard is with me, that I may giue to euery one accoꝛding as his worꝛke ſhall bee. And ſaint Iohn pꝛonoũcing them bleſſed which die in the Lord, ſaith on this maner: Their worꝛks follow them. He ſaith not other mẽs worꝛks ſhal follow them when they be dead, but their own worꝛks do follow, and pꝛeſently accompany them as the ſhaddowe doth the bodie, euen vnto the Throne of Gods maieſty to bee teſtimonies and witneſſes of their true & vnfained faith. They therefoꝛe are to much fond and negligent of their owne ſaluation, which truſt other moꝛe than themſelues in matters pertaining vnto to the health of their ſoules.

Chriſto. There is an old ſaying in Latine, and as I thinke, no leſſe true than old. It is this.

De tua, dum tua ſunt poſt mortem tunc tua non ſunt.

Giue thy goods while they be thine, for after thy

thy death they be none of thine.

Euſeb. I remember when I was a Child, I learned two verſes of my ſchoolemaiſter, which I haue not yet forgotten, I will rehearſe them vnto you.

Quod ſibi quiſque ſerit, præſentis tempore vitæ,
Hoc ſibi meſſis erit cum dicitur ite, venite.

That a man ſoweth for himſelfe in the time of his preſent life, that ſhall be his harueſt to reape, when it is ſaid, Go, Come.

Epaph. What meane you by that, Goe, Come

Euſeb. You know that to the vnfaithfull it ſhall be ſaid: Go ye curſed into euerlaſting fire which is prepared for the diuel and his angels. But to the faithfull it ſhal be ſaid, on this manner: Come ye bleſſed of my father, poſſeſſe the kingdome which was prepared for you from the beginning of the world. Matth. 25

Theoph. Saint Paule hath a ſentence much like vnto your verſes. Whatſoeuer a man ſoweth ſaith he, that ſhal he alſo reape. For he that ſoweth in his fleſh, ſhall of the fleſh reape corruption. But he that ſoweth in the ſpirit, ſhal of the ſpirit reape life euerlaſting. Galat. 6

Phile. It is not without cauſe that the holy ſcripture doth ſo diligently call vs vnto repentance

repentance. Faith and good workes, in this present world. For euerlasting life men in this world is either gotten or lost. As God findeth vs; so iudgeth he vs. Euery tree is knowne and iudged by her owne fruite, and not by the fruite of other trees. Euery manne likewise is iudged by his owne workes, and not by the workes of others: as Christ said to the vnprofitable seruant: Of thine owne mouth will I iudge thee, thou euill seruant. Theophilact saieth: The
Luke, 19 vertue of my neighbour shall scarcely bee enough to defend himselfe, so far is it off, that it can profit me also. For all men shall bee declared to be righteous by their owne workes, and not by the workes of their neighbours.

Euseb. The Preacher sayth: When the
Eccles, 11, tree falleth (whether it be toward the south or toward the north) in what place soeuer it falleth, there it lieth.

Epaph. What is meant by that?

Euseb. The tree signifieth euery one of vs that are the children of Adam. We fall (that is to say) wee die either toward the south or toward the north, that is; either in the state of saluation or damnation. In what state soeuer we dy, in the same remain
Luke, 16 we. There is no change after this life. Ey-

ther

ther with poore Lazarus we go into the boſome of Abraham, or elſe with that vnmerciful rich man into the fire of hel. There are but two places after this life, hell and Heauen. If we depart in the faith of Chriſt, wee go ſtraight waies vnto the glorie of heauen. But if we die in vnbeleefe, then go we to the diuell: as the ſcripture ſaith. He that beleeueth on the ſonne hath euerlaſting life. But he that beleeueth not on the ſon, ſhall not ſee life, but the wrath of God abideth vpō him. Iohn. 3.

Chriſto. Saint Iohn Chriſoſtome ſaith: he that waſheth not away his ſinnes in this preſent life, ſhal find no comfort afterward, &c. Theophilact. The ſame doctor alſo hath this ſaying: Let vs not thinke, ſayth hee, that when we come thither, hee meaneth vnto the iudging place of God, mercy ſhal bee giuen vnto vs, ſeeing wee do not ſo behaue our ſelues in this world, that we may deſerue to haue forgiueneſſe though Abraham ſhoulde pray for vs, though Noah, though Iob, though Daniell ſhoulde make interceſſion for vs Therfore while we haue time, let vs prepare for our ſelues that which may ſtand vs in ſtead before God another day.

Euſeb. Hereto agreeth the ſaying of S. Cyprian. Then that is to ſay after death, *Tract. cōtra Demas.*

ſhal

ſhall repentance be without fruite, and the ſorrowe of paine, weeping alſo ſhall bee in vaine, and prayer ſhall bee to no purpoſe. Therefore make prouiſion while yee may, for your ſafgard and life. Againe he ſaith, When wee bee once departed out of this World, there is no more place for repentance, there is no effect of ſatisfaction. In this world life is either loſt or gotten. Here through the worſhipping of God, and the fruit of faith, prouiſion is made for euerlaſting ſaluation.

Epaph. I ſee then, both the authoritie of the holy ſcriptures and of the ancient doctors, that the workes which are done for them that are departed out of this world by other, are but vaine and vnprofitable, whether they depart in faith or otherwiſe. For the faithfull depart ſtraight waies vnto glorie, and the vnfaithfull vnto euerlaſting paine. The one ſort haue no need of prayer, for they be already in moſt bleſſed ſtate, and ioyfull reſt. And the other are in ſo damnable caſe, that prayer can do no good for them, no though Abraham Noah, Job Daniell, and all the beſt that euer liued, ſhould pray for them. For in hell, there is no redemption: And Abraham ſaid to the rich man, There Luke 16 is betweene vs and you a great ſpace ſet, ſo

that

that they which would go from hence vnto you cannot, neither may they that are there come hither vnto vs.

Phile. The truth is, neighbour Epaphroditus, the papiſtes haue long bewitched the eies of the ſimple, by making them beleeue, that the ſoules of ỹ faithful, go not ſtraightwaies after their departure, vnto eternall glorie, but rather vnto purgatory, a place of their own deuiſing (for the maintenance of their idle bellies) there to lie miſerably puling, til they be redeemed by trentals, by pilgrimages going, by pardons, &c. Our ſauiour Chriſt in the goſpel teacheth, and maketh mention of two waies: but the thirde is not found in the holy ſcripture. One is a ſtrict waie which leadeth vnto life, and few there be that finde it. The other is abroad way which leadeth vnto deſtruction, and many there be that go by it.

Purgatory a place of the papiſtes deuiſing.

Math. 7.

Epaph. I beleeue and I am throughly perſwaded, that by the merits of his pretious bloud which ſaide vnto the penitent theefe, this day ſhalt thou be with me in paradice: my ſoule immediatly after the departure from this vile body ſhall bee receiued vnto glorie, and ſee the glorious maieſty of God face to face, as the Pſalmiſt ſaith: I beleeue to ſee the pleaſures and good things of the

Pſalm. 27.

Luke. 23.

Lorde in the land of the liuing. I feare the popiſh purgatorie & the paines thereof nothing at all. My paine endeth in this life: and the end of this life is the beginning of my ioie. This hope lieth buried vp in my breaſt. Therefore will I haue neither moneth mindes, nor yeare minds kept for me, nor no idle papiſts and ſuperſtitious maſſemongers, ſing or ſaie for me. For I doubt not but that the Lord my God hath prepared me a veſſell vnto honour, and hath written my name in the booke of life, and hath alſo made mee his ſon and heire of eternall glory, this is inough for mee.

Sapi. 3

Chriſto. The righteous, ſaith the Wiſeman, ſhall liue for euermore: their reward is alſo with the Lord, & their remembrance with the higheſt. Therefore ſhall they receiue a glorious kingdome, and a beautiful crown of the Lords hand.

Epaph. Neighbours, now I am at a point with the goods of the world, yea and with the world it ſelfe, ſo that I may ſay with the holie Apoſtle. The world is crucified vnto me, and I vnto the world.

Galath. 6

Theoph. He is an happy man and greatly bleſſed, which forſaketh and giueth ouer the world, before the world forſaketh him. For ſuch obey this commandement of S. Iohn

Ioh. 2

John. Loue not the world, nor those things that are in the world: albeit I doubt not neighbor Epaphroditus, but that you shal right well recouer your health, and liue yet many yeres among vs.

Epaph. No neighbour Theophilus, the end of my life is at hand. And I most hartilie thanke the Lord my God for it. For I wish to be loosened out of this life, and to be with Christ. Like as the heart desireth the water brooks, so longeth my soule after thee O God. My soule is a thirst for God, yea euen for the liuing God. When shal I come to appeare before the presence of God? Oh how amiable are thy dwellings thou Lord of hosts? My soule hath a desire & longing to ẽter into the courts of the Lord, my hart & my flesh reioice in the liuing God. I had rather bee a doorekeeper in the house of my God, than to dwell in the tents of the vngodly. O blessed are they that dwell in thy house O Lord, for they will alway be praising thee. O Lord deliuer my soule out of the prison of my body, that I may come & giue thakes vnto thy blessed name. Deale with me O lord, according to thy wil. & cõmand my spirit to be receiued in peace. For it is more expedient for me to die than liue

Phil. 1.

Psalm. 24

Psal. 84.

Psalm. 142.

Tob. 3.

Phile. I greatlie reioice in the Lord my

God good neighbour Epaphroditus, to ſee you in ſo good minde, and to heare ſo godly words proceed out of your mouth. Theſe things are euident teſtimonies of your good conſcience towardes God. Feare you not the Lord hath ſealed you with his holy ſpirit, and made you through his mercy a veſſell vnto honour.

Epaph. Nowe that an order is taken concerning my worldely poſſeſſions, I wiſh to haue my wife and my children, with my ſeruants brought hither vnto me, that I may take my leaue of them, and commend them vnto the Lord my God, I pray you neighbour Euſebius cal them hither.

Euſeb. It ſhal be done.

A prayer. Epaph. Oh how ſicke am I! My weaknes increaſeth more and more, Lord be mercifull vnto me, and giue me grace patiently and thankefully to beare this croſſe, and in the middeſt of this my ſickneſſe, alwaies to ſay, Thy will O heauenly father be done, and not mine.

Mat. 26.

Phile. Be ſtrong in the Lord good neighbour, and faint not, and you ſhall ſee the wonderous workes of God. For God will either ſhortly reſtore vnto you your health, or elſe make an end of this your paine, by taking you from this wretched worlde, and

place

place you in his glorious kingdome.

Epaph. God grant. But is my neighbour Euſebius come againe?

Chriſto. Yea Sir.

Epaph. Where is hee?

Euſeb. Here Sir am I.

Epaph. Where is my wife and my children, and my ſeruants?

Phile. They are all here preſent.

Epaph. Come hither wife.

YOu ſee in what caſe I lie heere, ſicke, weake, and the priſoner of God, looking euery houre for my departure out of this world. And this viſitation of God is vnto me welcome, and I thanke the Lord with all my heart for it. I doubt not but that when I am once gone out of this wretched life, I ſhall be in a farre better caſe than euer I was in this world. Therefore I pray thee good wife bee not heauy, neither take any thought for me, but rather pray that the good will of God may be done in mee. And be as well contented, that I ſhould now at the calling of God goe from thee, as euer thou waſt to haue mee in thy company. I haue runne my race: I haue paſſed thoſe yeares which the Lorde appointed that I ſhould liue in this worlde. And now is the time of my departure come. And I giue o-

The ſicke mans exhortation to his wife.

uer this my life willingly, & with a free hart: therfore take no thought for me. And doubt thou not ſweet wife, but if thou goeſt forth to liue in the feare of God, & to pleaſe him, God in the time of thy widdowhood will be
Pſalm. 145 an huſband vnto thee: he wil be thy patron and defender, hee will be thy mighty ſhield and buckler: he will prouide and foreſee, that thou & thine ſhall want no good thing. For he hath promiſed in his holy word, that hee wil take charge of the widdows, and de-
Eſay 10. fend their cauſe. He hath alſo giuen a ſtrict
Iere. 1. 12. commandement to the Magiſtrates and head rulers, to looke vnto widowes and to deliuer them from oppreſſion. And his holy Apoſtle ſaith, that the pure and vndefiled religion before God the father, is to viſite,
Iames 1. helpe and comfort Widowes. Therefore I doubt not but the Lord our God will aboundantly prouide both for thee & thine. Notwithſtanding wife, forſomuch as from the firſt time of our mariage vnto this preſent day, thou haſt alwaies beene vnto mee a true faithfull, honeſt, diligent and ſeruiceable wife, I haue made thee mine executrix, and giuen vnto thee in my will, ſuch a portion as ſhall aboundantly ſatisfie thee, both vnto the bringing vp of my children, & alſo vnto the maintenance of Hoſpitalitie,

God

God hath ſent me inough: and therefore I leaue vnto thee & thine inough. I pray God ſēd you alwaies his feare ebefore your face, ſo ſhal you neuer want. To forbid thee mariage after my departure according to the property of ſome huſbands, I wil not. For the holy ſcripture ſaith: the wife is bound vnto the mariage, as long as her huſband liueth. If her huſband die, ſhe is at liberty to marrie with whom ſhe will, onely in the Lord. If thou therefore after my departure (O Wife) haſt a minde to marrie againe, marrie in the name of the Lord our God. For I know, as the wiſe-man ſaith, that no man can liue chaſte, except God giueth the gift. Onelie haue this care, that he with whome thou doeſt determine to couple thy ſelfe in the bleſſed ſtate of honourable wedlock, be ſuch a man as feareth God, loueth his word, is wel reported of, of his neighbors, dealeth righteouſly wt al men, embraceth vertue, deſpiſeth vice, &c. Follow not the manner of certaine old doting Widowes, which for bodily luſte in their olde crooked age, couple themſelues to yonkers which might right well haue beene their children, and vnto whome they might alſo haue giuen ſucke. But vnto what end ſuch marriages come, for the moſt part dailie

Pſalm. 33

2 Cor. 7

Sapi. 6

experience teacheth. The one marrieth for bodily pleaſure the other for couetouſneſſe. Such marriages are not bleſſed of God. Chooſe therefore ſuche an Huſband as will loue thee and not thy goods only, as is equal to thee in condition, ſtate and age, as alſo will tender my children, and be a father vnto them, and ſee them brought vp in the feare of God, and in the knowledge of his bleſſed word. Pray vnto God, and he ſhall giue thee good ſucceſſe in all thy trauailes. Looke diligently to the vertuous education and bringing vp of my children. Graffe in their hearts ſo much fruit of Gods ſpirit, as is poſſible, and weed out of their minds al kinds of vice and wickedneſſe, that their hearts may be made the temples of the holy ghoſt. Looke wel vnto thy ſeruants, giue them their couenants, and ſuffer them not to be idle. So gouerne thy houſhould, that there may be found in it no vice but vertue, no wickedneſſe but godlineſſe, no ſinne but honeſtie and Chriſtian behauiour. And bee thou thy ſelfe an example of godly life to thy children and ſeruaunts: ſo maieſt thou bee ſure to haue obedient children, and faithfull ſeruants. Yea ſo ſhalt thou be wel reported of thy neighbours, and beloued both of God and all good men.

How the widdow ſhoulde chooſe hir husband.

Now

NOw my children come ye hither vnto me. God bleſſe you & ſend you many, yea and thoſe ioifull and quiet daies vpon the earth. Ye ſee in what caſe I am, ſore ſick, and very weake abiding the good pleaſure of God. The ende of this my life is come, and I am glad of it, and moſt hartily thanke the Lord my God of it. Let it not diſmay you (my moſt dear children) that I ſhal now be taken away from you. For albeit, that I being your naturall father, ſhall no more ſerue you, nor prouide for you as hitherto I haue done: yet doubt ye not, but if you go forth, as ye haue begun, to feare God and ſerue him, he wil not leaue you comfortles, but in my ſtead he will be a father vnto you, receiue you into his tuition, and prouide better for you than euer I was able to do. Therefore if you wil haue God a mercifull and gentle father vnto you, feare him, loue him, honour him, ſerue him, pray vnto him, call on his bleſſed name, be thankfull vnto him for his benifites, and in al things ſeke to pleaſe his godlie Maieſtie. Giue your mindes to the reading of the holy Scriptures: & whenſoeuer ye reade therein practiſe it in your life and conuerſation. Be not onely fauourers, but alſo followers of the word, not onely louers, but alſo liuers of the

The ſicke mans exhortation to his children.

the Goſpell, not onelie profeſſours but alſo practiſers of Gods holy lawe, ſo ſhall God bleſſe you, and al good men loue you. Auoid idleneſſe, and too much childiſh paſtimes. Let no time of your life paſſe away without fruit. Eſcheue all euill companie, and haue nothing to do with them that be vngodlie. Though their wordes bee ſweete for a time, their end is ſudden deſtruction. O my children, many thouſands are caſt awaie, for that they haue not the feare of God before their eies, & will not be ruled by good counſell. Therefore deſire alwaie the fellowſhip of them that be good and vertuous. Haue all your whole confidence and truſt in the Lord your God, take nothing in hand before ye haue craued his help by feruēt praier. And after that thing done, giue GOD moſt hearty thankes, knowledging him to be the onlie giuer of all good things. The ſabboth day and ſuch other feſtiuall daies, ſpend them holily and godlie. Giue your ſelues to praier, to hearing of ſermons, and reading the word of God. See that yee defile not the name of the lord your God with vaine and vnlawful oathes. Reuerēce your elders. Honour your mother, bee obedient vnto hir, praie for hir, do for hir whatſoeuer doth lie in your power, that God may

bleſſe

bleſſe you and giue you long and ioyfull life vpon the earth. Be no euill ſpeakers, be curteous and gentle vnto al men. Let no lightneſſe appeare in you, neither in geſture nor countenance. Be true and faithfull. Caſt awaie all pride and imbrace humility. Auoid ſuperfluous eating and drinking. Vſe temperance in al your doings. Be not moued vnto anger, but be patient and ready to forgiue. Be mercifull to the poore. Helpe al men to ỹ vttermoſt of your power. Study to do good vnto all, and to hurt none. Loue al men, yea euen your very enemies. Bee not ouercome of euill, but ouercome euill with goodneſſe. If ye obſerue theſe few leſſons, ye ſhal continue in the fauour of God; and God as a moſt mercifull Father ſhall bleſſe you, and cauſe you to proſper vppon the face of the earth.

The ſicke mans exhortation vnto his Sonne.

BVt now heare thou my ſonne the words of thy Father, and imprint them well in thy memory. Of all the ſonnes that God hath giuen me ſince I was maried to this thy mother, thou alone art left aliue. And I thanke God for thee: for in thee lieth the hope of my poſteritie. Looke therefore that thou ſerueſt God all the daies of thy life, that thou maiſt bee the father of many children, through the bleſſing of GOD.

If

If thou doſt reſemble me as in countenãce and lineaments of body, ſo likewiſe in maners and conditions of life and conuerſation, it ſhall not repent me to haue begotten ſuch a ſonn: neither ſhall it forthinke thee
Tobit.4. to haue had ſuch a father. Take heed therefore that thou doſt not degenerate & grow out of kind. Honor thy mother al the daies of thy life, pray for hir, and do for hir whatſoeuer lyeth in thy power. Remember that God hath appointed thee to bee the ſtaffe of hir old age, neither forget thou what & how
Prouerb.1. great paine ſhe hath ſuffered for thee. Beware of riotous company, & haue alwaies
Eccleſ.6. the feare of God before thine eies. Keepe company with ſuch as haue vnderſtanding
2.Tim.2. and leane vnto their wiſedome and counſell. Be ſober minded, and eſchew the luſts of youth, but follow righteouſneſſe, faith, loue and peace, with them that call on the Lord with a pure faith. When thou ſhalt come to the poſſeſſion of ſuch worldly ſubſtance as I haue appointed for thee through the great goodneſſe and liberality of God, looke that thou doeſt vſe and not abuſe thy goods. Spend in meaſure, and as preſent neceſſitie ſhal require. Beware of ſuperfluous expenſes: Auoid banketting and licentious fare. For whoſoeuer loueth delicately

to

to fare, shall come to pouerty: Remember it hath cast away many thousands: thinke that well spent that is honestly spēt in thine owne house. Extraordinary bankettinges looke that thou fly, remembring that which is gotten through long time, is consumed in a verie little space. Giue almes of thy goods, and neuer dō thou turne thy face away from the poore, so shall it come to passe, that the face of the Lord shal not be turned awaie from thee. Bee mercifull after thy power: If thou haue much giue plētiously, if thou haue little, dō thy diligence gladlie to giue of that little, for so gatherest thou thy selfe a good reward in the day of necessitie. For mercy deliuereth him from al sin, and from death. And suffereth not the soule to come in darknesse. A great comfort is mercy before the high God vnto all them that shew it. In the time of thy youth take heede that thou defilest not thy selfe with whordome, but bring an honest and chaste bodie vnto the blessed estate of honourable wedlocke. And whē the ripenesse of thy age doth require thee to marry, take heed whom thou chooselt to be thy yoke-fellow. Follow not the corrupt māers of the wicked worldlinges, which in choosing their wiues haue their principal respects vnto the worthines Tob. 4.

of

of the ſtocke, vnto the wealthineſſe of the friends, vnto riches, beauty, and ſuch other worldly vanities. Conſider thou rather the godlines, than the worthines of the maids parents, the honeſt and vertuous bringing vp of hir, hir chaſt and ſober behauiour, hir chriſtian and godlie maners, her modeſtie, grauitie, ſobrietie, and womanlineſſe, hir faith, obedience, humilitie, ſilence, quietneſſe, honeſtie, houſwifelineſſe, and ſuch other fruites of Gods ſpirit. Let hir be no Papiſt, nor Anabaptiſt, nor Epicure, but one of the houſhould of faith, and ſuch a one as feareth the lord God vnfainedlie. With ſuch a one couple thy ſelfe in the feare of God, and know hir to be the gift of God, as Salomon ſaieth: houſe and riches may a man haue by the heritage of his elders, but a diſcræte and vertuous wife is the gift of the Lord. Therefore when thou art once ioyned with hir in the holie order of matrimonie, ſeeke after no ſtrange fleſh: beware of whoredome. Entangle thy ſelfe with no other mans loue, but be glad with the wife of thy youth. Let his breaſts alwaie ſatiſfie thee and hold thee euer contented with hir loue. And if God ſend thee children, thanke him for them and let thy ſtudy be to bring & traine them vp in the feare, nurture, and

Pron. 9.

Prouer. 5

doctrine

doctrine of the Lord, that they may learne to know God, euē from their very cradles. Ephe.6
Order thou thy houſhold godlie, & honeſtly. Cheriſh thy ſeruants, and giue them their Coloſ.4.
couenants remembring that thou haſt alſo a Maiſter and Lord in heauen. Loue thy neighbours, and dwell quietly amongeſt them. Lend vnto them gladly whatſoeuer they need, if that thou haſt it. Oppreſſe not Luke 6.
thy tenants. Raiſe not thy rents. Take no incomes nor fines. Be content with the old and accuſtomed paiments. Bring vp no new cuſtomes. Maintaine the lawfull liberties of the Towne wherin thou dwelleſt. Be no vnprofitable mēber of the common wealth. Defame not any man, but ſpeake well of all men. Hurt no man, but to the vttermoſt of thy power, be beneficiall to all men. Let neither pride haue rule in thy Tobit.4.
minde, nor in thy word, for in pride began all deſtruction. Whatſoeuer worketh any thing for thee, immediatly giue him his hire, and looke that the hired ſeruants wa- Math.7.
ges remaine not by thee ouernight. Looke Luke 6.
that thou doo neuer vnto an other man, the Eccleſ.31
thing that thou wouldeſt not an other man ſhould doo vnto thee. Eat thy bread with the
hungrie and poore, and couer the naked Tob.4
with thy cloathes. Aske euer counſell at the Eſay 58.
Coloſ.3.
wiſe Tobit 4.

wiſe. Be alway thankefull vnto God, and beſeech him that he will order thy waies, & that whatſoeuer thou deuiſeſt or takeſt in hand it may remaine in him. Do ſonne do theſe things, and God ſhall bleſſe and proſper all thy doings.

The ſicke mans exhortation vnto his daughters

WHat ſhall I ſay vnto you my little daughters? I pray God bleſſe you, and make you ioifull mothers of many children. Serue God, obey your mother: bee diligent to pleaſe hir; giue eare to her wholſome admonitions, and follow them, do nothing without hir counſel and aduiſement. When your age ſhal require to be maried, follow the counſell of your mother, and other your faithfull friends, which wiſh you to do wel, in chooſing your huſbands. Take heede ye be not corrupted with the gifts of naughty packes, nor deceiued with the flattering tongs of wicked and vnthrifty perſons: for many in theſe our dayes ſeeke not the Woman, but the womans ſubſtance. Couple your ſelues with ſuch as feare God, loue his word, and be of honeſt report. And whē ye be once maried, reuerence your huſbands, know them to be your heads and gouernours appointed of God. obey them, and ſubmit your ſelues vnto them. Suffer not your loue to depart from your huſbandes, neither

Ephe 5. Coloſ. 3. 1. Pet. 3. Hebru. 12.

neither know any man beſides them, but kæpe the bed vndefiled, that your matrimony may be honorable & pure in the ſight of God and of his holy congregation. And if God bleſſe you with children, loke that you bring them vp to the glory of God, in his feare and doctrine. Engraffe in their yong brests, euen from their tender age, vertue godlineſſe and good manners. Loke wel vnto your houſhold, and be an example vnto your maids of godlineſſe and honeſtie. Be no gadders abroad, nor haſiters of Tauernes, but kæpe your houſes continually, except ſome lawfull and earneſt buſineſſe prouoke you to go forth. Be no bablers nor vaine talkers, but for the moſt part vſe ſilence, for ſileuce is an ornament and pretious iewel vnto a godly woman. Apparell your ſelues in comely array, with ſhamefaſtneſſe and diſcræt behauiour, not with broidered haire, either gold or pearles, or coſtly garments, but as it becommeth women that profeſſe godlineſſe, through good works. Let the hid man which is in the hart be without all corruption: ſo that thy ſpirit be at reſt and quiet, which ſpirit before God is a thing much ſet by. For after this maner in the old time did the old women, which truſted in God tyer themſelues, and were

1. Tim. 2.

1. Pet. 3.

obedient to their huſbands: euen as Sara obeied Abraham, and called him Loꝛde, whoſe daughters yæ are ſo long as yæ doo wel. If you obſerue theſe fęw leſſons, which I your ſicke father haue now giuen vnto you, doubt you not but you ſhall right well proſper, and liue a ioyfull and quiet life on earth. Yea, God ſhall be your father and defendoꝛ. Well, ſtande aſide a little while. Gods bleſſing be with you. Come hither ye my ſeruants.

The ſicke mans exhortation to his ſeruants. 1. Par. 29. Hebru. 13. Hebru 9. Pſalm. 39. Hebru. 11 Hebru. 2.

SIrs, ye ſæ in me what ſhall bæ the end of all fleſh, euen a departure from this woꝛld. Foꝛ we are but ſtrangers and Pilgrumes on the earth, as our fathers were befoꝛe vs. wæ haue no continuing Cittie here, but we ſeeke one to come. The oꝛdinance of God is, that all men ſhal once die. There liueth no man that ſhall not die. A man in his time is but graſſe, and floꝛiſheth as a flower of the field. Our life is euen as a vapour that appeareth foꝛ a little time, and then vaniſheth away. On this condition came we into the woꝛld that we ſhuld leaue it againe. We haue bęen ſure of death euer ſince wee were conceiued in our Mothers wombe. Theſe things doo yæ now ſee practiſed in me. The time of my departure out of this woꝛld is at hand, I thought it good

therefoꝛe

therefore to ſend alſo for you, & to take my leaue of you, til we meet againe in the kingdome of God. I thanke you for the good ſeruice that ye haue done me. I haue not forgotten your ſeruiceable heartes and good willes toward mee, if the good pleaſure of God had beene, that I ſhould longer haue continued with you, I would haue conſidered your ſeruice better. But I haue giuen to euery one of you ſuch portion of money as ſhall declare ſome part of my thankefull and well willing heart towards you. This now remaineth to be craued at your handes as ye haue hitherto faithfully, truly, and honeſtly ſerued me in my life time, euen ſo after my departure, ſo long as ye tary here ſhew the like faithfulneſſe, truth and honeſty toward your miſtriſſe. Conſider that as long as I liued, I was a helpe and ſtay vnto hir, and vnto hir things. But now hir chiefe hope next vnto God, conſiſteth only in you Therefore I pray you looke well vnto the things which appertaine vnto hir. See that nothing go to waſte. Prouide that through your diligence her things may rather increaſe than decreaſe. Ye know right well the duty of a good Seruant, notwithſtanding euen at this my departure from you, I will put you in remembrance of it, that

when I am gone, ye may yet remember my admonitions, & the more spædily answere vnto your vocation. The duty of a good seruant is, to serue his maister and mistresse willingly and with a free courage, euen for conscience sake, not with the eye, but with the heart to obey them, to honour them, gently to answere thē, not to picke or steale away their goods, but to bee faithfull vnto them in all things. See therefore that ye on this manner behaue your selues towardes your mistrisse. Auoid al stubbornenesse, churlishnesse, cursed speaking, telling of tales, lying, picking, waste, idlenesse, negligence, and sluggishnesse. Eschew all euill and riotous company. Fly drunkennesse, and whordome. Abstaine from vaine othes and foolish pastimes. So behaue your selues in al your life and conuersation, that the name of God and his doctrine be not euill spoken of. Let the light of your godly behauiour so shine before men, that ye may do worship to the glorious gospell of our sauior Christ in all things. And in this seruing your mistresse with a glad, ready and faithfull will: thinke your selues to serue the Lord your God, and to doo that thing which is pleasant in his godly sight, and that he also will see your paines recompenced, as the holie

The duty of a good seruant. Colos. 3.

1. Tim. 6.

apostle

Apoſtle ſaith: Ye ſeruants be obedient vnto them that are your bodily maiſters in all things, not with the eye ſeruice as men pleaſers, but in ſingleneſſe of heart fearing God and whenſoeuer yee doo, doo it heartily, as though you did it to the Lord, and not vnto men, knowing that of the Lord yee ſhall receiue the reward of inheritance, for ye ſerue the Lord Chriſt. But he that ſinneth ſhall receiue according vnto his ſinne. For there is no reſpect of Perſonnes with God. If you ſerue your miſtriſſe truly and faithfully, hereafter when yee ſhall your ſelues be houſholders, God ſhall likewiſe ſend you true and faithfull ſeruants, but if ye ſerue her falſely and vngodly, then ſhall ye of your ſeruants be likewiſe ſerued heere after. For with what meaſure that ye mete withal, ſhal other mete to you againe, ſaith our Sauiour Chriſt. Liue therefore according to your vocation in the feare of God, and yee ſhall proſper right well, God ſhall bleſſe you, & neuer leaue you ſuccourleſſe, as the holy man Toby ſaith: Bee not afraide, truth it is, wee leade heere a poore life: but great good ſhall wee haue if wee feare God, and depart from all ſin and do well. Well, the bleſſing of God be with you. I am very faint. Coloſ. 3. Luke. 6. Tob. 4.

Phile. Na maruell: for ye haue talked a great while.

Epaph. I truſt my talke hath not bæne euill.

Phile. Forſooth it hath bin both good and godly. I pray God giue both them and all vs grace to follow theſe your moſt wholeſome and chriſtian admonitions. But ſir will it pleaſe you to take your leaue of your wife, children and ſeruaunts, and giue your ſelfe to reſt for a little while? Peraduenture it ſhall dow you much good.

Epaph. Sleepe I cannot. And I am loth to let them go from me, for the ſight of them is comfortable vnto me, & as me thinketh eaſeth my paine.

Chriſto. God comfort you and eaſe your paine.

Epaph. Before they depart from me, I wiſh greatly euen in their preſence to confeſſe my faith, that both you and they may bee witneſſes before God and the world, that I dye a Chriſtian man.

Phile. Although we nothing doubt therof, yet we greatly deſire to heare the confeſſion of your faith, that we may be able to teſtifie hereafter, that you departed in the faith of Chriſt.

Epaph. Heare then.

I Vnfainedly beleeue with my heart, and freely cõfes with my mouth, that there is one only true, liuing, immortall, and euerlasting God, God the father, God the sonne, and God the holy ghost, three distinct persons in the Godhead, and notwithstanding one very God in substance, of like maiestie, glory, might, power, iudgment and wil. As touching the first person in the Deity, I vnfainedly beleeue with my hart, and freely confesse with my mouth, that hee is that God which alone is the father, not only of our Lord & sauiour Christ Iesu, whom of himselfe from euerlasting, he begot his naturall sonne, and therefore likewise true and immortal God, but also of all the faithfull, not by nature but by adoption, whome he hath chosen to be his children in Christ Iesu, before the foundations of the world were laid, to loue, fauour, cherish, comfort nourish, gouerne, defend & blesse them both corporallie and spiritually. This God the father I beleeue and confesse to bee almightie, and able to do whatsoeuer his godly will and pleasure is. With him all things are possible. There is nothing too hard for him to do, neither is any thing impossible in his sight. This God the father almightie I beleeue & confesse, that he is the

The sicke Mans faith Esay, 43. 1. Cor. 8.

Of God the Father

2. Cor. 1. Psalm. 2. Ephes. 4. Gen. 1. Psalm. 49. Genes. 12. Psalm. 49.

creator, and maker of heauen and Earth, and of all things contained in them. Of nothing by his woonderfull and Almightie power made the heauens, with the bleſſed angels, and heauenly ſpirites that are in them. The one he choſe to be his glorious ſeat the other he made to be his miniſters, to doo his bleſſed will and holy commande-
Eſay. 43. ment. This God the father Almighty made alſo the earth of nothing with hir increaſe, and gaue breath to the people that are in it, and ſpirit to them that dwell therein. The heauens, the earth and the ſea, with all that euer is contained in them, are the creatures of this God the Father almightie, created vnto this ende, euen that they ſhould ſet forth, magnifie, praiſe and commend the Maieſtie, power, might and glorie of this
Prou. 8. moſt mightie and glorious GOD. And whatſoeuer hee made, he made it thorough his onely begotten Sonne, by whome all things were made, and without whom was made nothing that was made. For when he had made the heauens, this his onely be-
Iohn. 1. gotten Sonne was preſent, when hee hanged the clouds aboue, when he faſtened the ſprings of the deepe, when he ſhut the Sea within certaine bounds, that the waters ſhould not go ouer the marks that he commanded.

manded. When he laid the foundations of the earth, hee was with him, ordering all things, delighting daily, and reioycing alwaies before him. For the ſon of God cauſed the light that faileth not, to ariſe in the heauen, and couered al the earth as a cloud. Eccleſ. 24.
And that princely Prophet ſayth: By the word of the Lord (which word is Chriſt the naturall Son of God) were the Heauens made, & all the hoaſts of them by the breath of his mouth. This God the father almightie maker of heauen and earth, I beleeue and am fully perſwaded, that he for Chriſts ſake (by faith) is my moſt mercifull Father. and that I am borne againe of him, not by mortall, but immortall ſeede through the word of God, who liueth and abideth for euer, and ſo am become his ſonne, and that he therfore loueth and fauoureth me, gouerneth and defendeth me, feedeth and nourifheth me, and finally hath made me his heire and fellowe heire of eternall glory with his onely begotten and moſt deerelie beloued ſonne Chriſt Jeſu our Lord and Sauiour. Now haue you heard my faith concerning God the father. Pſalm. 33. Iohn. 1. 1. Pet. 1. Rom. 8.

Phile. It is a faith both true and chriſtian, & from the beginning receiued of all godly perſons, wil it pleaſe you likewiſe to reherſe Of God the Sonne. Math. 8. Math. 17.

your

your faith concerning Jeſus Chriſt the ſon of God, yea God and man.

Epaph. This is it. I vnfeinedly beleeue with my heart, and freely confeſſe with my mouth, that Jeſus Chriſt the ſecond perſon in the godhead, is the onely begotten ſonne of God, yea and true, immortall and euerlaſting God, begotte of God the Father, before any beginning, of like maieſty, might, power, and glory with God the Father, of the ſame Nature, Eſſence, beeing and ſubſtaunce. I beleeue that this Jeſus Chriſt, which is the very brightneſſe of his fathers glory, and the verie image of his ſubſtance firſt begotten before all Creatures, is our Lord, euen the Lord of all the faithfull. And beleeue that as he is called Jeſus, that is to ſay a ſauiour: ſo likewiſe he is both able and will ſaue me from all my ſinnes. A God that is righteous, and ſuch a one as ſaueth, there is none but he. There is ſaluation in none other. Neyther is there any other name vnder heauen giuen vnto men, wherin we may be ſaued, but onely the name of Jeſus. Of him therefore alone as of an Almightie ſauiour, doo I looke for my ſaluation. For vaine is the ſauing health that is looked for of any other. And as he is called Chriſt, that is to ſay, annointed, becauſe

1 Iohn. 1.
Rom. 1.
Hebru. 1.
Coloſ. 3.
Matth. 1.
Eſay. 45.
Pſalm. 70.

hee

hee is the king and prieſt of all the people of God, and is annointed with the true oint- Iohn.3.
ment, euen with the fulneſſe of the Holy- Pſalm.45.
ghoſt (for God giueth not the ſpirit by meaſure vnto him, but he hath annointed him with the oile of gladnes aboue his fellows) euen ſo do I beleeue, that out of him euen as out of a liuely ſpring and flowing fountaine this oyle of gladneſſe, I meane the holy ghoſt, came forth vpon al the members of Chriſt, and they alſo in him and through him are made Chriſts, that is to ſay, the annointed of the Lord. For of his fulneſſe haue all we receiued, euen grace for grace. Iohn.1.
And whoſoeuer beleeueth on him (as ſaith the ſcripture) floudes of liuing water ſhall flow out of his belly. As I am of this Chriſt called a Chriſtian: ſo do I beleeue that this Iohn.7.
Chriſt hath annointed me with his holy ſpirit, and therewith alſo ſealed me vppe vnto euerlaſting life. For they that are led with the ſpirit of God are the Sonnes of God. For the ſame ſpirit certifieth our ſpirit, that Roman.8.
we are the ſonnes of God. If we be ſonnes, then are we alſo heires, the heires I meane of God, and fellow heires with Chriſt of eternall glory.

Furthermore I beleeue that IESUS Chriſt the onely begotten Son of God, is called

called our Lord, not onely becauſe hee is Lorde of all thinges in as much as hee is God, and hath all things in ſubiection vnto him, by the right of his diuine Nature, but alſo becauſe he is the Lord, ruler and gouernour of all the elect and choſen people of God, and mightily deliuereth them from the power, violence and tyranny of ſathan, ſinne, and death, by this meanes making them his owne and peculiar people, and continually defendeth and preſerueth them againſt all euils and perils, whereunto they ſhould dayly fall through the deceitfull ſubtieties of ſatan, the vaine perſwaſions of the world and the pitifull inticements of the fleſh, if by the mighty power of him they were not preſerued. For although there be
Cor.8. many Lordes, yet haue we but one Lord, euen Ieſus Chriſt, by whom are all things, and we by him. And this Ieſus Chriſt the onely begotten ſonne of God, I faithfullie beleeue to bee my Lord, my protectour, my mighty ſhield, buckler and defender, and
om.5. that he hath deliuered me from the tyranny of ſathan, from the law of ſinne and death, and brought me in through faith vnto this grace wherein I ſtand and reioice in hope of the glory of God.

f Chriſts manity. Moreouer, I vnfainedly beleeue with my

my heart, & freely confeſſe with my mouth that this Jeſus Chriſt the onely begotten ſonne of God, is alſo very true and naturall man, of the ſame fleſh and bloud with vs, and like vnto vs in all points ſinne alone except. And he became man, not after the maner of other men, but by the wonderfull operation, and aboue naturall working of Gods holy ſpirit. For yæ was conceiued of the holy ghoſt, & borne of the virgin Mary. That which was conceiued in hir, was not of man, but it came of the holy ghoſt. For the holy ghoſt came vpon that godly maid, and the power of the higheſt ouerſhadowed hir, and ſo conceiued ſhe and brought forth Chriſt hir true and naturall ſonne, a pure and vndefiled virgin before the birth, in the birth, and after the birth. It was neceſſary that Jeſus Chriſt, ſhould be ſo both conceiued and borne, that by this his pure & clean birth, hæ might waſh and put away the corruption and filthineſſe of our Nature, which was diſtained in the fall and ſinne of Adam. For it was not conuenient, that hæ which was come to purge the world from all ſin, ſhould in any point bæ ſpotted with ſinne, but that both his conception and natiuity ſhould be ſo pure, and without blemiſh, that by the pureneſſe thereof the filthi-

Eſay. 7.

Matth. 1.

Luke. 1.

Pſalm. 51.

Epheſ. 2.

Iob. 14.

neſſe

neſſe and corruption of our conception, and
Pſalm. 51. natiuity might be put away. For of the vn-
Epheſ. 2. cleane, who can be cleanſed? All wee bee vn-
cleane in Adam, both concerning our con-
ception and birth, for after that God had
made man like vnto his owne ſimilitude &
mage, he placed him in paradiſe, and gaue
Gen. 1. & 2. him liberty to eat of al the fruits in the gar-
den of pleaſure, except the tree of knowledge
of good and euill. But man diſobeied the
Lord his God, and tranſgreſſed his holy
commandement. Through the which diſ-
Gen. 3. obedience and tranſgreſſion of Gods holy
commandement ſin, curſe and death, came
ouer all mankind, ſo that now in Adam, ſo
many as are borne after the common courſe
of nature, are begotten, conceiued, & borne
Rom. 5. in ſinne. They are the children of wrath &
Iohn. 3. defiled with all vncleanneſſe, both bodily
and ghoſtly. Now when there was no help
Pſalm. 51. nor comfort for man, whereby hee might be
redeemed out of Sathans power, and deli-
uered from his intolerable miſeries, where
with hee was too much wretchedly wrapped
and brought into ſlauery (for now manne
Geneſ. 9. with all his thoughts, imaginations, de-
uiſes, words, deedes, enterpriſes, &c: is be-
come through the ſinne of Adam wicked,
vnpure, filthy and ſinfull) then God that
merciful

mercifull father had pittie vpon mankind, and promiſed them a ſeede, euen Ieſus Chriſt his onelie begotten ſonne, which ſhould tread downe the head of the ſerpent, ouercome the deuill with all his power, and Gen.3.
reſtore vs to life againe. And likewiſe as God is righteous in al his waies, and holy Pſalm.51.
in all his workes, and true and faithfull in Pſalm.145
all his words: euen ſo hath hee kept all his promiſes truely. For when the time was full come, hee ſent his onely begotten and deerely beloued ſonne into the Wombe of the Virgine Mary, whereand of whome, Matth.1.
through the working of the holy Ghoſt, hee Luke.1.
became fleſh, that is to ſay, true and naturall man, as the Scripture witneſſeth, ſaying: The Word became fleſh and dwelt among vs, and we ſawe his glory as the glorie of the only begotten ſonne of the father, Iohn.1
full of grace and verity. He brought not his body with him from heauen (as the Anabaptiſts affirme.) But as he receiued al his diuine nature and ſubſtance of God the father alone: euen ſo likewiſe did hee take all humane Nature and ſubſtance of the pure Virgine Mary alone, through the woonderfull operation of the ſpirit of God, as Rom.1
S. Paule ſaith: He was borne of the ſeede of Dauid after the fleſh. Againe, hee ſayth.

He

Hebru. 2 Hæ that sanctifeth, and they which are sanctified are all of one. For which cause he is not ashamed to call them brethren, saying: Psalm. 22 I will declare thy name to my brethren, and in the middest of the congregation will I Esay. 8 praise thee. And againe, I will put my trust in him. And againe, Behold here am I, and the children which God hath giuen me. For as much therfore as the children were partakers of flesh and bloud, hæ also himselfe likewise toke part with them, for to put downe (through death) him that had Lordshippe ouer death, that is to say, the Deuill, and that he might deliuer them, which thorow the feare of Death, were all their life time in danger of bondage. For hee in no condition taketh on him the angels, but the seed of Abraham taketh hee on him, wherefore in all things it became him to be made like vnto his brethren, that hæ might bee mercifull, & a faithfull high priest in things concerning God, for to purge the peoples sinnes, &c. This onely begotten sonne of Hebru. 4 God, by taking flesh of the virgine Mary, Psalm. 52 became like vnto vs in all things sinne alone except. I beleeue that by his pure conception and vndefiled natiuity, my conception and my birth, which comming from Adam, was altogether vnpure and vndefi-

Ephes. 2. led

led, is cleanſed, and that no part of that ſinfull birth is imputed vnto mee, but that through faith in his moſt bleſſed ſeed of the virgin, I am borne anew and begotten of God ſo that he is my father, and I am his ſonne, and therefore inheritour alſo of his heauenly kingdome. Iohn. 1. Rom. 8.

Furthermore, I vnfeinedle beleeue with my hart, and freely confeſſe with my mouth that this ſeed of the woman, Ieſus Chriſt, at the commandement and will of his heauenly father (which from euerlaſting by his godly prouidence, ordained his onely begotten ſonne, to be a ſacrifice for the ſinnes of his people, that through his onely oblation, they might for euer and euer bee ſaued) ſuffred many greeuous paines on his bodie vnder the heathen ruler Pontius Pilate, and that he was crucified, died & was buried. All thoſe bitter pains and greeuous torments, he ſuffered, not for himſelfe, but for vs, for our iniquities, ſinnes & wickednesſe, that he might reconcile vs vnto God the father. His paines ſatisfied for the paines due vnto vs for our faults, as the Prophet ſaith: Hee onely hath taken on him our infirmities, and borne our paines. Hee was wounden for our offenſes, and ſmitten for our wickednesſe. For the chaſtiſement of Eſay, 53. Math. 8. 1. Pet. 1.

our peace was laide vpō him, and with his stripes are we healed, As for vs wee haue gone all astray (like shæpe) euery one hath turned his own way. But the Lorde hath heaped togither vpon him the iniquitie of vs all. Hæ was cut off from the ground of the liuing, which punishment did come vpon him for the transgression of my people, saith God, which indeed hath deserued that punishment. Hæ was crucified and nayled to the Crosse, that by the sufferance of his flesh, hee might put away the cause of hatred, euen the law of commandementes conteined in the law written, and so winne vs againe vnto the fauour of GOD. For it pleased the father, that in him should all fulnesse dwell, and by him to reconcile all thinges vnto himselfe, and to set at peace by him thrugh the bloud of his crosse, both things in heauen, and things in earth. His blessed body crucified, and nayled to the Crosse, buffeted, beaten, and scourged, was a sweete smelling Sacrifice and a righte deare offering vnto God the father sufficient enough and able to the vttermost, to put away all the sinnes of the faithful, and all the paines due for the same. It satisfied at the full the Iustice of GOD, and appeased his wrath stirred vp thrugh sinne,

Ephes. 1.

Colos. 1.

Colos. 1.

Ephes. 5.

against

againſt the poſteirty of Adam, and made GOD of an angrie Lord and righteous Iudge, a moſt mercifull father and gentle Sautour. Neither nede the faithfull goe for Saluation vnto Maſſemongers, vnto Iuſticiaries, vnto Monkiſh Hypocrites, nor yet vnto ſaints. The ſacrifice of chriſts body, which hee himſelfe that euerlaſting priest offered vpon the altar of the croſſe to God the Father, is a plentious, full, perfect, and ſufficiēt ſatisfaction for the ſinnes of the whole world, if they repent, beleeue, and amende. We nede no ſuch dayly ſacrifice as the Papiſts heretofore for lukers ſake haue deuiſed. As Chriſt Ieſus is an euerlaſting Biſhop, ſo abideth his ſacrifice which hee once for all offered on the Croſſe, of full Vertue, power, might and ſtrength, euen vnto the ende of the world. Ieſus Chriſt yeſterday, and to day, and the ſame continueth for euer. Foraſmuch therefore as Chriſt endureth for euer, and hath an euerlaſting priesthode, hee is able alſo euer to ſaue them vnto the vttermoſt ¶ vnto the full, that come vnto GOD by him, ſeeing he euer liueth to make interceſſion for vs: For hee is not entered into the holy places that are made with handes, which are ſimilitudes of true thinges, but

Hebru. 9

Hebru. 13

Hebru. 7

is entred into very Heauen for to appeare now in the ſight of God for vs, not to offer himſelfe often, as the high Prieſt entered into the holy place euery yeare with ſtrang bloud, for then muſt hee haue often ſuffered ſince the world began. But now in the end of ỳ world hath he appeared once to put ſin to flight by the offering vp of himſelfe. And as it is appointed vnto all men, that they ſhal once die, and then commeth the iudge-
1.Pet.3 ment: euen ſo Chriſt was once offered to take away the ſinnes of many, and vnto them that looke for him ſhall hee appeare againe without ſinne vnto ſaluation. Wee are ſactified and made holy by the offering
Hebru,10 of Ieſus Chriſtes body done once for all. With one only oblation hath Chriſt Ieſus made perfect for euermore them that are ſanctified. Adiue therfore vnto al new counterfeit and ſtrange Sacrifices deuiſed for lucres ſake, by the crafty conueyance of man through the ſubtile ſuggeſtion of ſlye Satan. Let the faithful people of God imbrace that ſacrifice, that offering of Chriſts bleſſed body, which hee himſelf offered vnto God the father on the altar of the croſs once for all, for the ſinnes of the world. Let them cleaue and ſtick vnto that. Let them repoſe their whole affiance, and put all their truſt

in

in that ſweet ſmelling ſacrifice, & ſay with the holy Apoſtle: God forbid that I ſhould reioice in any thing, but in the croſſe, paſſion, and death of our Lord Ieſu Chriſt. So may they be ſure neuer to periſh, but to haue euerlaſting life. Againe, this Ieſus Chriſt the ſonne of God, and the ſonne alſo of the glorious virgine, after that he had ſuffered many bitter paines and grieuous torments hanging vpon the croſſe, died the death of the body, and was buried. I beleeue that Chriſt by his death, hath cõquered, vanquiſhed, ſubdued and ouercome him that had lordſhip ouer death, that is to ſay the diuel, that he might deliuer them, which through feare of death, were al their life time ſubdued vnto bondage. Yea by his death ſathans power is ſo broken, & the violence of death ſo weakened, that we may bee bold to ſay. Death is ſwallowed vp into victory. Death where is thy ſting: Hell where is thy victory: The ſting of death is ſinne, and the ſtrength of ſinne is the law. But thanks be vnto God which hath giuen vs victory thorough our Lord Ieſus Chriſt.

Galath. 6.

Hebru. 2.

1. Cori. 5.

Chriſt after the death of his body went downe in his ſoule to hel, as clearely appeareth by the Scriptures not that hee ſhould there ſuffer no paines (which had already

Of chriſtes going downe to hell.

Acts.2. Ose.13 1.Pet 3

on the crosse suffered to the vttermost, and done whatsoeuer was nedefull for our redemption, but to breake the pryde of Satan, and to destroy the fury of the hellish powers against the chosen people of God, that all the faithfull therby might be deliuered frō death and hell, and triumphantly say with the prophet: O death, I will be thy death, O hel, I will be thy destruction.

Of Christes resurrection Roman.8

And likewise as christ died for our sinnes so I vnfeinedly beleeue with my heart, and freely confes with my mouth, that he arose againe the third day through the power of his father, for our iustification, according to the Scriptures. And by this his resurrection and life, hee hath not onely shewed himselfe a glorious & triumphant conquerour ouer Satan, Death and hell, but hee hath also brought life & immortality vnto light, and assured vs of the resurrection of our bodies, that as he is risen from ỹ dead so likewise shall we with our bodies rise againe out of the earth at the last day. And therefore he is called the first fruites of thē that are fallen a sleepe.

2.Tim.1. 1.Cor.15.

Of Christs ascension Luke.24.

Moreouer I vnfeinedly beleeue with my heart, and freely confesse with my mouth, that as Jesus Christ the sonne of God, and the son of the virgin Mary, shewed himself often

oftentimes after his reſurrection vnto his diſciples: ſo likewiſe hee aſcended into hea- Roma,8.
uen in their preſence, perfect God, and per- Epheſ 1,
fect man, and ſitteth at the right hande of
God the father almightie, aboue all rule,
power, might, and dominion, and aboue al Coloſ,2,
that may be named, not only in this world,
but alſo in the world to come. For God the Math,28,
father hath put all things vnder his feete,
and hath made him aboue all things, the
head of the congregation, which is his bo-
die, and the fulneſſe of him that filleth all in
all. All power is giuen vnto him both in hea- Apoc,19
uen and in earth. Hee is a Lord aboue all
lords, and a king aboue all kings. Yea, hee 1,Tim,6
is an almightie God with his father, of the
ſame maieſtie, might, power, and glory, and Roma.8.
notwithſtanding, in as much as hee is
man, hee is alſo our interceſſour, media- 1.Tim,6
tour, and aduocate. For hee is not gone vp
into heaurn to be an idle gaſer, nor to neg-
lect his church, but to pray for the faithfull,
to make interceſſion for them vnto god the
father, to be our mediatour and aduocate,
and to appeaſe the wrath of GOD the Fa-
ther, if at any time through ſinne, it wax-
eth hotte againſt vs, and to winne vs a-
gaine vnto his fauour, and to keep vs in the
ſame vnto the end. We need not ſeek help of

Chriſt a ſufficient mediator and aduocate, and intercessor. 1. Tim. 2. 1. Ioh. 2. Hebru. 7.

other, neither yet call on the Saintes departed, that they may pray for vs: & pleade our cauſe before God. The man Chriſt Ieſus alone, which gaue himſelfe a ranſome for all men, is our ſufficient mediatour, aduocate and interceſſor as the holy Scripture teacheth in diuers places. Who ſo euer therefore refuſeth to pray vnto this man Chriſt Ieſus to bee his mediatour and aduocate vnto God the Father, and flyeth vnto an other, without al doubt he is an enimy vnto Chriſt, to the vttermoſt of his power, he laboureth to make Chriſt (as they vſe to ſay) Iack out of office. For ſince the time of his aſcenſion, his chiefe and principal office is to be our interceſſor, mediator, and aduocate. He aſcended alſo into heauen to lead captiuity captiue, and to giue gifts vnto men. Satan that old enemy of mankinde had taken vs captiue, made vs his bondſlaues through ſinne, carried vs away with his craft and ſubtlety, from the Lord our God, & brought vs into his kingdome of darkeneſſe, which is the dredfull kingdome of ſinne, death, and hell. Thus were we in greater miſery, & ſhould for euer haue beene damned, if wee had not beene holpen by ſome other meanes, than wee with al our wits could deuiſe. Therefore euen of very

Pſalm. 67

Epheſ. 2.

pitie

pitty & tender compaſſion came one which is much ſtronger than ſathan, euen Chriſt that mightie Lion of the tribe of Iuda, a right conquerour, a ſtrong Sampſon, a valiant ſubduer of death, ſinne and hell, a puiſſant vanquiſher of ſatan, &c. Hæ as a king of glory mightily haſt into ſatans kingdō, brake open the gates of hel, tooke the prince, of darkeneſſe, bound him, took him priſoner made him his bondſlaue, deſtroied his empire, led away his priſoners, bringing them againe into moſt ioyful and bleſſed liberty: ſo that all they which beleeue in this moſt mighty emperour and valiant conquerour Chriſt Ieſus, are deliuered from the tyranny of Satan, and from the power of ſinne, death, and hel. There is no damnation now vnto them which are ingrafted in Chriſt Ieſus: ſatan, ſinne, death and hell, with all the infernall army, cannot hurt the elect and choſen people of God. Who ſhall laie any thing to the charge of Gods choſen? It is God that iuſtifieth: who is he that can condemne? It is Chriſt which died, yea rather which is riſen againe, which is alſo on the right hand of God, and maketh interceſſiō for vs. Who ſhall then ſeparate vs from the loue of God, &c. And as Chriſt by his moſt glorious and triumphant aſcenſion hath

Luke. 11. Apoc, 5
Oſe. 13. 1. Cor. 15.
Hebru. 2.
Iohn. 3 Ioh. 15.
Roma. 10.
Roma, 8.

Pſalm,68 hath led captiuity captiue. ſo likewiſe hath
Epheſ.4. hee giuen giftes vnto men euen that Holy
Ioh.14, ghoſt that ſpirit of trueth, that comforter
which worketh in the hearts of the faithful
newe motions, and ſpirituall affectes,
faith, hope, loue, feare, humility, modeſty,
meeknes, patiẽce, long ſuffering, ioy, peace
quietnes of conſcience, temperaunce, good-
neſſe, mercy, &c. It mortifieth the old man
Galath.5 Roman.8, and quickneth the new man, which is re-
nued vnto the knowledge & image of him
Coloſ,3. that made him, which after God is ſhapen
in righteoulnes and true holines. Againe,
Chriſt aſcending vppe into Heauen by the
power of his godhead, hath prepared in the
kingdome of the father, euerlaſting & ioy-
full dwelling places, for ſo many as beleeue
Iohn,14, in him, as he himſelfe witneſſeth, ſaying: I
goe to prepare a place for you, and I will
come againe vnto you, and take you vnto
my ſelfe, that where I am yee alſo may bee.
Hee hath alſo aſcertained vs of our aſcenſi-
on, and going vp into heauen, not onely
in ſoule but alſo in body. Hee corporally is
riſen again, and gone before into the glori-
ous kingdome of his father, to declare that
wee alſo after the general reſurrection ſhal
both body and Soule bee carried into hea-
uen. The members muſt needs bee like the
head:

heade: Christ our head is risen againe, therfore shall wee his members rise againe. Christ our head is ascended and gone vpp into heauen both body and soule: therefore shall we his members ascend and go vp into heauen both body and soule also. Christ our head was taken vppe into Heauen in a cloud both body and soule: therefore shall we his members also be taken vpin a cloud to meet the Lord, and so shal wee both body and soule dwell with the Lorde Christ our head for euer and euer, as the holy Apostle testifieth: saying: If wee beleeue that Iesus died, and rose againe: euen so them which 1. Thes. 4.
sleepe by Iesus, God wil bring againe with him. For this say wee vnto you in the word Math. 24.
of the Lord, that wee which shall liue, and shall remaine in the comming of the Lord, shall not come yer they which sleepe. For the Lord himselfe shal descend from heauen with a shout, and the voice of the archangel and trump of God. And the dead in Christ shall arise first, then we which shal liue, euen wee which shall remaine, shall be caught vp with them in the clouds to meete the Lord in the ayre. And so shall wee euer be with the Lord.

Of Christs commingto iudgement.

Finally, I vnfeinedly beleeue with my heart, and freely confesse with my mouth, that

Acts.1 that as the Lord Chriſt is aſcended vp into heauen: ſo ſhall he come againe from Heauen with power and much glory, nobly accõpanied with thouſands of bleſſed angels and heauenly ſaints, for to iudge the quicke and the dead, the faithfull and vnfaithfull, and to giue euery man his reward according to that hee hath done, whether it bee good or bad. And when hee thus gloriouſly ſhall come vnto the iudgment, all that are

Apoc.1, Iohn,5 Matth,25, Daniel, 12, in the graues ſhal heare his voice, and ſhall come forth: they that haue done good vnto the reſurrection of life: and they that haue done euill vnto the reſurrection of damnation. The faithfull ſhal goe into eternall life, the vnfaithful into euerlaſting damnation. Euery man ſhal be reward according to his deeds: that is to ſay, praiſe, honour, and immortality to them which continue in good doing, and ſeeke immortality. But vnto them that are rebels, and that do not obey the truth, but follow vnrighteouſnes, ſhall come indignation and wrath, tribulation and anguiſh, vpon the ſoule of euery man that doth euill.

Now haue yee hard alſo my faith concerning Ieſus Chriſt, GOD and man. And I beleeue al things that I haue ſpoken to bee vndoubtedly true. And I am fully perſwaded

ded, that Iesus Christ our Lord and Sauiour, wrought al things that euer hee did in his humanity, for mee and for my saluatiō to saue mee, to reconcile mee vnto God the Father, to make me inheritor of euerlasting glory, hee came downe from heauen, was incarnate by the Holy-ghost, and borne of the virgin Mary. Yea hee suffered, was crucified, died, went down into hel, rose again the third day from the dead, ascended into heauen, and shall come againe vnto iudgement, for me, for my sake, for my glory and saluation. Thus haue ye heard my Faith concerning God the Father, and God the sonne, which is also man, receiuing his humane nature of the glorious virgin Mary.

Euseb. Whosoeuer this beleeueth & confesseth of God the father, and of his sonne Christ, the same can neuer perish. For as our sauiour Christ said vnto god the father in his prayer, This is euerlasting life euen to know thee, the alone true God, & whom thou hast sent Iesus Christ. Rom, 10. Ioh, 17.

Christo. The Wise man also saith: To know thee O God, is perfect righteousnes. God saith by the prophet: Yea to know thy righteousnesse and power, is the root of immortality. Sapi, 15.

Theoph. God saith by the prophet: By the know-

knowledge of him which is my righteous ſeruant, hee ſhall iuſtifie the multitude.

Phile. God grant vs the true knowledge of his ſonne Chriſt, ſo may we be ſure to bee iuſtified, ſaued and glorified.

Epaph. Amen. But nowe heare alſo my Faith concerning the thirde perſon in the deity, which is the holy Ghoſt.

Chriſto. Wee heare you gladly.

Epaph. I vnfeinedly beleeue with my heart, and freely confeſſe with my mouth, that the holy Ghoſt is one and equall God, in glory, Maieſty, power, and might with the father & the ſonne, proceeding from the father and the ſonne after an vnknown and vnexpreſſible manner. This ſpirit of God and God himſelfe, is hee by whom GOD the father through his ſonne Chriſt, and in Chriſt worketh and quickeneth all thinges. All the benefits and graces, which GOD the father beſtoweth vppon vs for Chriſtes ſake: This holy ghoſt bringeth them vnto vs, and maketh vs newe veſſels to receiue them, which otherwiſe euen of nature, are ſo fleſhly minded, that we perceiue nothing at all of thoſe things which appertaine vnto the ſpirit of God, neither are wee able to thinke a good thought of our ſelues. For this godly ſpirit worketh in vs new motions

Of God the holy Ghoſt. Gen. 1.

Math. 28.

Iohn. 16.

Ioh. 3. 1. Cori. 2. 2. Cor. 3. Galath. 5. Phil. 2.

ons, and new affectes, and giueth vs grace both to will and to doo good. He is a teacher of all the faithfull, and leadeth them into all truth. Hee is a comforter of weake and ſorrowful minds. He keepeth the true chriſtians vnmoueable in one faith, and openeth their ſenſes to vnderſtand the myſteries of God aright. Hee doth cloath them with his gifts, and giueth to euery one a ſeuerall gift euen as he will. Hee is the ruler of the chriſtian congregation. He is the annointment, wherewith all the faithfull are annointed, and therof are called the annointed of the Lord. He is giuen vn to the faithfull to bee the earneſt of their inheritance, for the recouery of the purchaſed poſſeſſion vnto the praiſe of his glory. He with his godly breath quickeneth maketh aliue, and conſerueth all thinges. Hee of carnall maketh vs ſpirituall: of worldly, Godlie: of Wicked, bleſſed: of the bound ſlaues of Satan, the dearely beloued ſonnes of god of ſinfull ſinks, his own moſt pleaſant and holy temple, of cruell, meek: of proud, humble: of malitious, charitable: of cõtentious quiet: of couetous, liberall: of hard harted, meeke ſpirited: of froward, gentle: of ſtubborne, obedient: of diſſolute, temperate and ſober: of falſe, true: of fooliſh, wiſe:

Ioh. 14, 15. 16

1. Cor, 12.

1. Iohn, 2 Pſalm. 10.

of

of idle, godly occupied; of vnchaſt, pure & cleane; of the haters of God, the frendes of God; of the louers of pleaſures, the louers of godlineſſe; to end, hee maketh vs of earthly, heauenly. Whatſoeuer goodneſſe we haue, he is the alone author, worker, and giuer of the ſame. Therefore I beleeue and confeſſe that this holy Spirit is one and equall God with God the father, & God the ſonne, proceeding from them both with the like maieſty, glory, might and power. I beleeue that this holy ghoſt is my comforter, and that hee praieth for me, reneweth mee, dwelleth in me, and hath ſealed me vp to euerlaſting glory.

Now haue ye heard my faith and my beleefe in the Father and in the ſonne, and in the Holy ghoſt, which three I beleeue and confeſſe to be one God, whoſe ſeat the heauen is, and whoſe footſtoole is the earth. He is an euerlaſting and almighty God, which alone is to be honoured and ſerued in ſpirit and truth. For he alone can helpe vs, for as much as he is almighty, and will helpe vs, becauſe he is mercifull, true, and faithfull, yea and that not for our righteouſneſſe, but for his names ſake. To this one true, liuing, euerlaſting, immortall, inuiſible, and alone wiſe God, king of kings, and Lord of

Eſay, 66, Acts. 7. Pſalm. 145, Deut. 9. Iohn, 4. Eſay, 49. 1. Tim. 1.

Lords,

Lords, be all honour & glory worlds without end.

Phile. Amen.

Epaph. Thou art worthy, O Lord, to receiue glory and honour, and power, for thou hast created al things, and for thy wils sake they are and were created. Blessing, and glory, and wisedome, and thankes, and honour, and might, be vnto our God for euermore. Apoc. 4. Apoc. 7.

Christo. So be it.

Epaph. Simply and plainly haue I heere before you al rehearsed my faith and beleefe in God, and in the three persons of the godhead, as I haue hereto fore learned it of Gods most holy word. I confesse that manie things mo might be spoken of the wonderfull mysteries of this most blessed & holy trinity, but they farre exceed my vnderstanding, and therefore I dare not meddle with them. For it is written: He that is searcher of the maiestie of God, shall be oppressed of the glorie thereof. Againe: Seeke not out the things that are aboue thy capacitie, and search not the grounde of such things as are too mightie for thee, but looke what God hath commaunded thee, thinke vpon that alway, and be not curious in manie of his works. For it is not needefull for Prou. 25. Eccles. 3.

thæ to ſæ with thine eies the things that are ſecret.

Prou.21 Theoph. The holy Apoſtle alſo counſelleth vs to be modeſt and ſober, and that wæ bee not curious to ſearch after the knowledge of things which paſſe our capacity.

Euſeb. The holy Pſalmograph ſæmeth to haue followed this counſell well, which

Pſal.131 ſaith on this maner of himſelfe, Lord, I am not high minded, I haue no proud lookes, I doo not exerciſe my ſelfe in great matters which are to high for me. But I refraine my ſoule and kept it low, like a childe that is weaned from his mother: yea my ſoule is euen as a weaned childe. O Iſrael truſt in the Lord from this time forth for euermore.

Phile. Neighbour Epaphroditus there remaine yet behinde more articles of the chriſtian faith, Haue you forgotten them?

Epaph. No good brother Philemon, God forbid I ſhoulde forget them. For in them (next vnto God) lieth now my cheife conſolation & comfort. Should I (being in this caſe) forget the holy congregation of God which is the company and fellowſhippe of the Saintes and chaſen people of God, of whom Chriſt the Lord is the head ruler and gouernour? Should I in this my ſickneſſe forget

forget the high & ſingular benefits of God, which of his own free mercy & meere goodneſſe he liberally giueth to all faithfull penitent ſinners, namely remiſſion of ſins, the reſurrection of the body, & life euerlaſting? God forbid, God forbid. For the remembrance of theſe things cõforteth me greatly, I will therefore (although my winde beginneth to waxe ſhort, and it is painefull vnto me much for to ſpeak) declare my faith concerning theſe articles.

Euſeb. God ſtrengthen you.

Chriſto. Amen.

Epaph. As I vnfainedly beleeue with my heart, and freely confeſſe with my mouth, that there is but one God, in whome alone I put all my confidence, truſt and hope of ſaluation, and at whoſe hand onely I looke for all good things pertaining either to the bodie or vnto the ſoule: ſo likewiſe I both beleeue and confeſſe, that there is but one holy vniuerſall Church or congregation of the faithfull, albeit they be diſperſed & ſcattered abroad throughout the world, in diuers and ſundry places, which are gathered and knit together through the operation of the holy Ghoſt in the Vnity of the Spirit: and ioined together in one Faith as members of one body, whereof Ieſus Chriſt is

Of Chriſts church or congregation.

Cant. 6

1 Cor. 1

Rom. 12

Coloſſ. 2

the head. This holy Church or congregation linked together in the fellowſhip of the
2. Pet. 2. Holy ghoſt, is a ſpirituall houſe builded of liuing ſtones, a choſen generation, a royal prieſthood to offer vp ſpiritual ſacrifices acceptable to God by Jeſus Chriſt, an holie Nation, a people which are woon that they ſhould ſhew forth the vertues of him which called them out of darkneſſe into his maruellous light. This Church is the congregation of the liuing GOD, the piller and
Epheſ. 2. ground of truth. This holy company are citizens with the Saints, & of the houſhold of God, and are built vpon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelfe being the head corner ſtone. This
Cant. 6. church is the ſpouſe of Chriſt, and knoweth none other huſband, and head, but Chriſt
Iohn. 10. alone. This bleſſed companie, are thoſe ſheepe, which gladly heare the voice of their ſheepeheard Chriſt, but they flie from the voices of ſtrangers. And as they are one bodie and one ſpirit, ſo confeſſe they one Lord,
1. Cor. 1 one faith, one Baptiſme, one God, and Father of all. There is among them no diſſention, but they maintaine one truth, preach one doctrine, ſpeake one thing, are of one minde, and one meaning. This holie Catholicke church, or vniuerſal congregation,

is

is that holy Citie, That newe Ieruſalem, which came downe from God, out of Heauen, prepared as a bride garniſhed for her husband.

And becauſe no man ſhall doubt of what church I ſpeake, I confeſſe that to be the holy catholike and apoſtolike church, which is the company & the fellowſhip of the ſaints, that is to ſay of the faithfull which are ſanctified and made holy by the ſpirit of God, and by the bloud of Chriſt our Sauiour, which haue the pure word of GOD truly and ſincerelie preached, and the ſacraments duly and faithfully miniſtred among them, which excommunicate all diſobedient, notable ſinners, and receiue into their fellowſhip ſuch as vnfeinedly repent and turne from their wickedneſſe, which ſtudie in all things to pleaſe the Lord God, and to liue in all godlineſſe and honeſtie. This church and company Chriſt loued ſo dearely, that hee gaue himſelfe for it, to ſanctifie it, and cleanſed it in the fountain of water through the word, to make it vnto himſelfe a glorious congregation, without ſpot or wrinkle or any ſuch thing, but that it ſhould be holy and without blame. Whoſoeuer is in this church and congregation, hee may be ſure to be ſaued. But whoſoeuer is not in it, hee

What the church is.

Math. 18.

1 Tim. 2.

Cant. 4.

Gen.7 is without al doubt damned. For like as in the time of Noah, no man eſcaped with his life, but was drowned in the floud, except hæ entred into the arke of Noah: euen ſo whoſoeuer is not founde in this fellowſhip

2 Pet.2

Ioh.15 or catholike church agreeing with it in one faith, doctrine, hope, loue, and ſacraments, hæ ſhall periſh and bee loſt. For without the Church of Chriſt there is no ſaluation, no forgiueneſſe of ſinnes, no fauour of God, no quietneſſe of conſcience, no true Goſpell, or glad tidings of eternall health. Therefore in this holy Church and bleſſed fellowſhippe of the ſaints and faithfull, I vnfainedly belæue with my heart, and frælie confeſſe with my mouth, that there is remiſſion and forgiueneſſe of ſinnes, and that without it no ſinne is forgiuen, neither is there any hope of ſaluation. For as it is vnpoſſible that any member can liue which is not in the bodie: ſo is it vnpoſſible, that any man may liue in his ſoule, and bæ releaſed out of Death by remiſſion of ſinne, which is not a member of the Bodie of Chriſt. For Chriſt hath reconciled vs al vnto God his father in one body. And therefore muſt they all ſtande at variance with God, that are no members of this bodie of the which Chriſt is the heade, to the which

Of the forgiueneſſe of ſinnes.

Epheſ.1.

alſo

alſo hæ giueth ſaluation. This therefore is a great comfort to the faithful congregation, that although thorough infirmity of nature or otherwiſe, they dayly offend God, and breake the Lordes commaundements: yet in this company there is remiſſion and forgiueneſſe of ſinnes, ſo ſoone as euer they repent, bæ ſory for their ſinnes, and beleæue to haue remiſſion of al their ſinnes for Chriſts precious bloudes ſake. Sinne wæ neuer ſo oft and neuer ſo greeuouſly, yet beeing members of this holy company, we are ſtraight waies forgiuen, and deliuered A pœna & culpa, from the pain and the fault, ſo ſoone as we turne vnto the Lord our God. And theſe our ſinnes bæ not forgiuen of men, but of God alone: neither forgiueth bæ part, and reſerueth part, but hee forgiueth all, or elſe none at all. Againe hæ forgiueth not the fault, and reſerueth the paine, but with the fault, hæ alſo forgiueth the paine due for the fault, that he may bæ a whole and perfect Sauiour, as S. Iohn ſaith. If wæ ſay wæ haue no ſin we deceiue our ſelues & the truth is not in vs. But if we confeſs our ſins, God is faithful & righteous to forgiue vs our ſins, and to make vs cleane from al iniquities. And God himſelfe ſaith by the prophet: I wil for-

Epheſ. 5.

Math. 9. Marke. 2. Luke. 5.

1 Iohn. 1

Iere. 31

giue their miſdæds and will neuer remember their ſinnes any moze. Againe, I am he, yea I am he alone, which put away thy iniquities, yea and that foꝛ mine owne ſake, and I will remember thy ſinnes no moze. And king Ezechias in his pꝛaier vnto God, ſaid: It is thou (O Lord) that doeſt caſt all my ſinnes behind thy backe. The pꝛophet Micheas alſo ſaith: Where is there ſuch a God as thou art: thou pardoneſt wickednesſe, and foꝛgiueſt the offences of the remnãt of thine inheritage. He kæpeth not his wꝛath foꝛeuer. And why: his delight is to haue compaſſion. He ſhall turne againe and be mercifull to vs. He ſhall put downe our wickednesſe, and caſt all our ſinnes into the bottome of the ſea. I faithfully belæue that I am a member of Chꝛiſtes Church, and I am alſo fully perſwaded, that all my ſinnes be foꝛgiuẽ me of God the father, not foꝛ my merits, which are none, but foꝛ Jeſus chꝛiſt his ſake, foꝛ chꝛiſts merits, paſſion, death, & bloudſhedding. Foꝛ grace and truth came by Jeſus Chꝛiſt, ſaith the holy Euangeliſt. And I belæue that God foꝛ his ſonnes ſake hath ſo fꝛeely and wholy foꝛgiuen mee all my ſinnes, that hee will neuer remember them moze, neuer impute them vnto mee, noꝛ lay them to my charge, but ſo receaue

Eſay.43.
Eſay.38.
Mat.7
Micheas.7.
Ioh.1.
Ierc.13.
Eſay.43.
Mat.7.
Pſalm.32.

me

me into his fauour, as though I had neuer offended him, and make mee his ſonne and heire of euerlaſting glorie. For euerlaſting life is the gift of God through Ieſus Chriſt our Lord, ſaith the Apoſtle. This is the ſtay and quietneſſe of my conſcience at this preſent. This maketh me not to feare Death, but ioyfully to looke for it, and louingly to imbrace it whenſoeuer it commeth. For I wiſh to be loſened from this mortall bodie, and to be with Chriſt. My ſoule hath a feruent deſire to God, euen vnto the Lord my God. Deliuer my ſoule, O Lord, out of priſō that I may come vnto thee and glorifie thy holy name.

Rom. 6.

Phil. 1.

Pſalm. 42.

Pſal. 119.

For albeit this my weake, feeble, ſick, and mortall body ſhall giue ouer to nature, and die: yet I vnfainedly beleeue with my hart, and freely confeſſe with my mouth, that at the laſt day it ſhal riſe againe, as the bodies of all other, both men and women that haue died, ſhall likewiſe do. There ſhall be a generall reſurrection of the fleſh: all that are dead ſhall riſe againe, ſome to euerlaſting life, and ſome to euerlaſting paine and damnation, as our Sauiour Chriſt ſaith: The houre ſhall come, in the which all that are in the graues ſhall heare the voice of the ſonne of God, and ſhal come forth: they that haue done

Of the reſurrection of the body

Eſay. 26.

Ezech. 37.
Dan. 12.

Iohn. 5.

doone good vnto the reſurrection of life: and
they that haue doone euill, vnto the reſur-
.Cor.15. rection of damnacion. Yea they that ſhall
liue and remaine vntil the comming of our
Lord and Sauior Chriſt Jeſus, ſhall all be
changed, yea and that in a moment, in the
twinkling of an eye, by the laſt trumpe,
For the trumpe ſhall blowe, and the deade
ſhall riſe vncorruptible, and wee ſhall bee
changed: for this corruptible body muſt put
on vncorruptible: and this mortall bodie
muſt put on immortality. Therfore I feare
nothing at all the putting off of this body:
for although it ſlæpeth in the earth for a
time, and according to the ordenaunce of
God be turned into duſt: yet ſhall it awake,
and riſe againe out of the earth, ſo that I
ſhall receaue it in a farre better ſtate than
euer I had it in this world, euen like vnto
the glorious body of our Lord and Saui-
hil.3. our Chriſt Jeſu. Wherfore I ſay with the
holy man Job: I beleeue that my redeemer
ob.9. liueth, and that I ſhall riſe out of the earth
in the latter day, and that I ſhall bee cloa-
thed againe with this ſkin, and ſee God my
Sauior in my fleſh. Yea I my ſelfe ſhal be-
hold him, not with other eies, but with theſe
ſame eies. This hope is ſtedfaſtly ſet in my
heart.

To

To end, I vnfeinedlie beleeue with my heart, and freely confeſſe with my mouth, that after my body and ſoule be vnited and knit together, I with all the faithfull, that haue liued from the beginning vnto the very end of the world, ſhall through the benefit of Chriſt Jeſu, inioy euerlaſting life. So many as haue truly beleeued on Chriſt Jeſu, ſhall inioy continuall and bleſſed peace, glitter as the ſhining of heauen, be as the ſtarres world without end, yea they ſhal bee clad with white garments, and haue golden crownes vpon their heads, They ſhall glorifie God, and do ſernice day and night before the glorious throne of his Maieſtie. They ſhall ſee God face to face, and forever, and euer enioy the preſence of Gods moſt excellent Maieſty, and the companie of all the heauenly angels and bleſſed Saints. Of the ioies of euerlaſting life, which God hath in ſtore for al the faithful beleeuers, cã no man either write, ſpeake, or thinke at the full as it is written: The eie hath not ſeene, and the eare hath not heard, neyther hath it entred into the heart of man, the things which God hath prepared for thẽ that loue him. And this euerlaſting life is the gift of GOD, through Jeſus Chriſt our Lorde, to whome bee all praiſe, honor, and glorie.

Of euerlaſting life.

Math. 22.

Pſalm. 84.

1. Cor. 13.

Eſay. 65.

Rom. 6.

for

for euer and euer.

Theoph. Amen.

Epaph. Thus haue I declared before you my faith concerning God and his holy miſteries, grounded I truſt on the true and vndeceiueable word of God. And I faithfully beleeue that God my heauenly father will be merciful vnto me, and forgiue me all my ſinnes for Chriſts ſake, and receiue me into his heauenly kingdome, and giue me euerlaſting life, which I nowe moſt intirely deſire, wiſh, and long for, counting my ſelfe then moſt happie, when thorough death I ſhal take my paſſage toward that moſt glorious and heauenly kingdome. For I know and am fully perſwaded, that if my earthly manſion of his dwelling were once deſtroied, I ſhould haue a building of God, an habitation not made with hands, but euerlaſting in heauen. 2. Cor. 5

Chriſto. God giue vs all that heauenlie manſion.

Euſeb. Amen.

Epaph. Well, come thou hither mine owne deere wife, let mee kiſſe thee and bid thee farewell. God keepe thee and defende thee. Come ye hither alſo my moſt ſweete children. chilдren that I may kiſſe you alſo before I die: ſee ye forget not theſe mine exhortati-

Wife.

Childeren.

ons,

ons, that I made vnto you, but locke them vp in the chest of your hearties. God blesse you and send you prosperous daies on the earth. God giue you his spirit, that ye may liue in faith, feare, and loue, and serue him in holinesse and righteousnesse all the daies of your life. Ye my Seruants draw neare giue me your hands. Fare ye well, GOD make ye his seruants, and send you obedient hearts vnto his holy and blessed lawe. Weepe not for me, but pray for me, that the will of God may be done in mee, and that I may both patiently and thankfully abide the good pleasure of God. I trust wee shall haue a ioyfull meeting againe together in the kingdome of our heauenly father, where we shall reigne one with another in ioy and glory worldes without end, and see the glorious Maiestie of GOD face to face, vnto our exceeding consolation and comforte. Well, depart in the name of God. The grace of our Lord Iesu Christ, the loue of God, and the fellowship of the Holighost be with you all.

Luke. 1. Seruants. 1 Cor. 13. Iohn. 3.

Phile. Amen. Nowe good brother Epaphraditus how do you?

Epaph. The Spirit is willing and ready but the flesh is weake.

Christo. I pray you sir be of good comfort.

Matt. 15. Mark. 14.

Epaph.

Epaph. The Lord is my comfort, he full gratiouſly dealeth with me.

Euſeb. Do you lacke any thing ſir?

Epaph. Nothing but ſtrength from aboue, that I may patiently abide and ſuffer the good pleaſure of God. Thy will be done, O heauenly father in earth as it is in Heauen. Let me lie ſomewhat higher with my head. I thanke you, it is well: a little thing God knoweth diſquieteth this my ſicke and weake body, I truſt that within few houres it ſhall be paſt all ſickneſſe and miſerie, and ſhall both quietly and ſweetely ſleepe in the heart of the earth, vntill the great day of the generall reſurrection. In the meane ſeaſon ſhall my ſoule be in glorie with Chriſt, and ſtedfully beholde the glorious Maieſtie of God. I will ceaſe talking for a little while with you, and fall to communication with my Lord God in my heart. I pray you pray for me, that I may continue faithfull vnto the end. for it is written: Be faithfull vnto the death, and I will giue thee the crowne of life.

Phile. Neighbors come aſide a little while, and let vs with feruent harts fall to prayer.

Chriſto. Moſt gladly.

Phile. Lord heare our prayers.

Euſeb. And let our cry come vnto thee.

Phile.

Phile. Saue this thy ſeruant, O Lord, thou father of mercies. And God of all conſolation. 2 Cor. 1

Chriſto. And ſo worke in him by thy bleſſed ſpirit, that hee may put his whole truſt in thee.

Phile. Send him preſent helpe from thy holy place. Pſal. 19

Theoph. And euermore mightily defend him againſt ſatan, ſinne, deſperation, death, and hel.

Phile. Let his enemy the diuel haue none aduantage of him,

Euſeb. Nor the wicked approach to hurt him. Pſalm. 89.

Phile. Be vnto him, O Lord a ſtrong tower, a mighty caſtel, and a ſure fortreſſe. Pſalm. 63

Chriſto. To defend him from the face of his enemy.

Phile. O Lord heare our prayers.

Euſeb. And let our cry come vnto thee.

Phile. O Lord looke downe from heauen: behold, viſit, and releeue this thy ſeruant. Looke vpon him with the eies of thy mercy, giue him comfort & ſure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and ſafety, through Ieſus Chriſt our Lord. A praier.

Theoph. Amen.

Phile,

A praier.

Phile. Heare vs almightie and moſt mercifull God and Sauiour, extend thy accuſtomed goodnes to this thy ſeruant, which

Mat.8. is grieued with ſickneſs, viſit him, O Lord, as thou didſt viſite Peters wiues mother, and the captains ſeruant. Reſtore vnto this ſicke perſon his former health (if it bee thy will) or elſe giue him grace ſo to take thy viſitation that after this painefull life ended, he may dwel with thee in life euerlaſting.

Chriſto. Amen.

Phile. Ariſe and let vs go againe vnto our ſicke brother. Now neighbour Epaphroditus, how do you? Reioiſe I pray you in the Lord and beare this croſſe, which God hath now laid vpon you, both patiently & thankfully.

Epaph. If I haue heeretofore been glad to

Phil.3. receiue health at the Lords hand, why ſhuld I not alſo now take in good worth, this his

Iob.2. moſt louing & gentle viſitation? The Lord

Iob.1. gaue me health, and the Lord hath taken it away againe. It hath chanced vnto me as the Lords pleaſure is, bleſſed be the name of the Lord.

Theoph. This comforteth vs greatly, to heare ſo good and godly words proceed out of your mouth. For of the abundance of the

Math.12. heart the mouth ſpeaketh, ſaith our ſauiour

Chriſt

Christ: A good man out of the good treasure of his heart bringeth forth good things.

Epaph. No man is good but God alone. We are all vncleane and vnprofitable seruants if wee haue any goodnesse, it is of God: as blessed James saith: Euery good gift, and euery perfect gift is from aboue, and commeth downe from the father of all lights, that he which reioiseth should reioise in the Lord. Matth. 19. Esay. 64. Luke. 17.

Christo. Now good neighbour how feele you your selfe?

Epaph. O brother Christopher, I perceiue there is no other way with me but one, euē to depart from this life.

Phile. Let it neuer greeue you most gentle neighbor, to giue ouer vnto nature, and depart from this world at the calling of God. There is a time to be borne, and a time to die. Wee must be as well content to die, as we were to liue, and as wel pleased to leaue the world, as wee were to come into it. We are mortall, wee therefore must needes die. Let vs not beare heauily that necessity imporeth. God created vs that wee should once die, let vs not therefore repugne and striue against the good pleasure of GOD. There shall none other thing chaunce vnto vs by death, thā that hath heretofore chan- An exhortation to the sicke to die willingly Eccles. 3.

ced vnto our predecessors, and shal likewise
Psal. 89. chance vnto our posterity. Who hath liued
that hath not died? Who doth now, or
shall liue, that shall not also tast death? One
and the same way must needs bee troden of
all Adams posteritie. There is no meane to
escape. Adam sinned and became mortall.
All wee haue sinned also in Adam. Therfore
Roman. 5. al we are made in him mortall, and subiect
vnto death. As by one man, saith S. Paule
sinne entered into the world, and death by
the meanes of sinne: euen so death also went
ouer all men, insomuch as all wee haue sin-
Roman. 6 ned. The reward of sinne is Death. God
Sapi. 2. indeed created man at the beginning to bee
immortal, and not to be destroyed by death
yea rather the Image of his owne likenes
Genes. 3. made by him. Neuertheless through enuy
of the Diuell came Death into the world.
The history of Adams fall is knowne, in
whom wee also fel. Since that time, he and
all his posterity haue beene mortall, haue
Iohn. 3. died and shal die. Wee all are now flesh.
Eccles. 10. earth, dust, and ashes. So soone as wee bee
borne, so soone beginne we to die. This our
life is nothing else but a very passage vnto
death: Noble and base, Powre and riche:
faire and foule, wel fauoured and ill fauou-
red, mighty and weake, wise and foolish, for-

tunate

tunate and wretched, ruler and Subiect, faithfull and vnfaithfull, christian and paynim, old and yong, man, woman and child, euery bodily creature that liueth vpon the face of the earth shall die. Whether the life be short or long, the ende of it is death. All the holy patriarches, iudges, kings priests prophets, and all other which liued before the comming of Christ died. John Baptist, Christes mother, and all the Disciples of Christ died. Yea Christ himselfe, although most innocent and without all sinne, after hee was once clad with our flesh, and had taken on him our nature, became mortal, and to pay our ransome vnto God the father, and to set vs againe at libertie, hee suffered death, euen the death of the Crosse. Is the seruant greater than his Lord, or the disciple aboue his maister? Our Lorde hath troden the way afore vs, and then shall wee his seruants refuse to followe him? Our Maister hath giuen vs an example to die, and then shall we his Disciples disdaine to practise the like? If Death had beene caste only appon our backes which liue in this age, then might the burthen haue beene thought vnrighteous and intollerable, but for as much as our auncestors haue already tasted of death, and are gone; why should

Phil. 2.

Math. 10.

we that now liue, beare ſo impatiently this common chance: On this condition came we all into the worꝛd, that we ſhould leaue it againe. Foꝛ wee be here but ſtrangers and
1. Pet. 2. ſoiourners, as were all our Fathers. Our daies on the earth alſo are but as a ſhadow
Pſalm. 90. and there is none abiding. Our daies paſſe away ſwiftly, and we are gone. The daies of manne are as the daies of an hireling, yea wind, and nothing. Manne is like vnto vanity, and his daies paſſe away like vnto
Pſalm. 89. a ſhadow. Where is there any man that liueth, and ſhall not ſee death? Man that is boꝛne of a woman hath but a ſhoꝛt time to liue, & yet the time that he liueth, is full of miſery. Hee commeth vppe and is cut
Hebrue. 13. downe like a flower. Hee flyeth as it were a ſhadow, and neuer coutinueth in one ſtate. Here haue we no continuing citty, but wee ſeeke one to come. It is appointed of God that all men ſhall once die. Foꝛ what is our life. It is euen a vapour that appeareth foꝛ a little time, and then vaniſheth away as
Hebru. 19. Job ſaith: My dayes are moꝛe ſwift than a runner, yea they paſſe away as the Ships that be good vnder ſaile, and as the Eagle that flieth foꝛ pꝛey. Seeing it is Gods wil, pleaſure and oꝛdinance, that we ſhould die, why doo wee which daily pꝛay, on this man
ner:

ner: (Thy will be done in earth as it is in heaue) shew our ſelues vnwilling to haue ý thing chãce vnto vs, for the which we haue ſo often times prayed. It is natural to die, why then labour we to degenerate and grow out of kind? Our auncestors the moſt holy and moſt perfect haue died, why diſdain wee then to follow their ſteps? It is highly for our profit to die: why are wee then enemies to our ſelues? We cannot ceaſe to ſinne except wee die, why doo wee then not haſte to flie from ſo great an euill? We ſhal neuer come vnto the true life, where felicity both ioyfull and eternall is, except wee die: why then make we ſo little ſpeed to haſte thither, where ſo many good things ſhall bee giuen vs? We ſhall neuer haue the fruition of Gods maieſty, and the bleſſed company of the Heauenly Spirits, except we die: why then doo wee not daily pray vnto the Lord our GOD to deliuer vs from the ſtinking ſinke of euils, I meane this world, that we may come and inioy his moſt glorious preſence? The very Heathen, which knew not God aright, but onely meaned of the immortality of the ſoule, and looked for a better life after this, they knew not what, feared not Death, but wiſhed death, and dyed both valiantly and ioyfully: and ſhall wee Math. 6.

being Christians which know God and his holy word, and vnto whome so much comfort, hope, and euerlasting life is promised, refuse gladly and willingly to die: What a saying of an ethnike is this: O immortal God, how is that pleasant and ioyfull iourney to be wished for, which being once done and past, there remaineth no sorrow, no care, no penfiuenesse: Againe, O that godly and pleasant daie, when it shall bee my chance to leaue this filthy and troublesome world and come to their company that inhabit the heavens. If God would suffer me that I being of this age might become an infant and sucking child againe, I would vtterly refuse it, neither would I by any meanes call the race that I haue rune back againe, that I might againe be young. For what pleasure and commodity haue wee in this life: yea rather what displeasure, incommoditie, paine, trauell, and trouble hath it not: But let it be graunted that it hath pleasure: certes yet hath it neyther facietie or measure. And Nature in this world hath giuen vs a place to tarrie in for a while, but not to dwell and continue in it. The heathen writers in their monuments cal death a changing for a better life, a quiet sleepe, a remouing frō mortality to immortalitie,

Cic. lib. 1. quæst. Tusc.

Lib. de Senec.

mortalitie, from trouble vnto quietneſſe, from the ſhadowe of a life, vnto a very perfect and vncounterfeit life, from ſorrow vnto ioy, from euil vnto good, an hauen of reſt, a ſolace of the mind, an end of euill and wickedneſſe, and a beginning of all true ioye, felicity and pleaſure. Of theſe things may we eaſily learne, what opinion the very heathen conceiued of death: and ſhall wee that profeſſe Chriſt, knowe God, beleeue his worde, and call our ſelues dead vnto the world, recount death an euill thing, and bee loath to go vnto it when God calleth vs, as though there were no reſurrectiō of the bodie, no immortality of the ſoule, no life after this, no fellowſhip with God, and with the heauenly ſpirits? The Iewes alſo being perſwaded of the reſurrection of the body, and of the immortality of the ſoule, die ioyfully and with a luſtie courage, which notwithſtanding for their vnbeleefe in Chriſt are damned: and ſhall wee which are chriſtians tremble and ſhake at the name of death, as though after our death, we ſhould bee in worſe caſe than wee bee now? when (to ſay the truth) the faithfull Chriſtians do then cheefly begin to liue, when as they do depart from this wicked world. All good men haue euermore deſired to depart from Roman. 5. Colos. 3.

this vile and wretched life, and to go vnto that ioyfull and blessed state of immortality. Dauid that princely prophet crieth out and saith: Wo is me, and sory am I for it, that I must yet longer abide in this world. Psalm. 120. Againe: Like as the heart desireth the water brookes, so longeth my soule after thee, O God. My soule is a thirst for God, yea euen for the liuing God: when shall I come to appeare before the presence of God? Also in another place he saith: Oh how amiable are thy dwellings, thou Lord of hosts? My soule hath a desire & longeth to enter into the courtes of the Lord: My heart and my flesh reioise in the liuing God. Blessed are they that dwell in thy house, they shall bee alway praising thee. Psalm. 62. One day in thy courts Psalm. 84. is better than a thousand. I had rather be a doore keeper in the house of my God, than to dwell in the tents of vngodlinesse. In another psalme he praieth on this maner: Deliuer my soule out of prison, that it may Psalm. 119 come and praise thy name. The holy man Tobias made his praier vnto God & said: O Lord deale with me according vnto thy will, and command my spirit to be receiued in peace: for more expedient were it for me to die than to liue. Tobit. 3. How desirous the holy apostle Saint Paule was to go from this vale

vale of miſery vnto the heauenly kingdome
theſe his words manifeſtly declare: Chriſt Phil.1
is to me life, and death is to me aduantage.
Again: I deſire to be loſed and to bee with
Chriſt. What ſhall I ſpeake of that auncient and godly Father Simeon, which ſo
ſoone as hee had ſeene Chriſt, knowing him
to be the ſauiour of the world, was very deſirous to die, and burſt out in theſe words
and ſaid: Lord now letteſt thou thy ſeruant Luke.2.
depart in peace, according to thy promiſes.
For mine eies haue ſeene thy ſaluation,
which thou haſt prepared before the face of
all people. A light to lighten the Gentiles,
and the glory of thy people Iſraell. Of the Eſay 49.
like affectiō with theſe to fore reherſed, were Acts.13.
without doubt all godly perſons from the
beginning, then being moſt ioyfull, when
they ſaw the time of their departure from
this wretched world to bee come. So likewiſe brother Epaphroditus, ought both
you & wee to reioiſe and be merry and glad,
when death approcheth and commeth vpō
vs. For euen then begimneth our felicitie,
wealth, quietneſſe, ſafetie, ioy, pleaſure
comfort and glory, as the voice from Heauen ſaid bleſſed are the dead which die in
the Lord. For from henceforth the ſpirit Apoc.14.
ſaith that they ſhall be at reſt from their la-

bours,

bours, paines, and trauels. Pretious and
Pſal. 115. right deare in the ſight of the Lorde is the death of his ſaints, ſaith the Pſalmiſt. The
Sapi. 3. ſoules of the righteous (ſaith the wiſe man) are in the hands of God, and the paine of death ſhall not touch them. In the ſight of the vnwiſe they appeare to die, but they are in peace. Let vs not therefore feare death. To the infidell and vnfaithfull man, death is both fearefull and terrible: but to a faithfull man, it is both pleaſant and amiable. Therefore neighbour Epaphoditus, as you haue hitherto in all your woordes ſhewed your ſelfe a faithfull man, and one well contented to obey the will of God, ſo likewiſe practiſe the ſame now in your woorkes. If the good pleaſure of God be through this ſickneſſe to call you out of this vaſte of miſery, ſtriue not any way againſt the will of God, but ſubmit your ſelfe to Gods moſt holy woorking, and doubt nothing, but that it ſhal be for your great commodity, & ſingular profit. For all things woorke for the
Rom. 8. beſt vnto all them that loue God. God hath
Iob. 14. appointed the bounds of your life, and be-
Iohn, 11. yond that yee cannot go. When the twelfe houre commeth, then ſhall yee make an end. Labour therefore to make ſuch an ende, as our good God may therewith be pleaſed, ſeeing

ſing you know and are fully perſwaded, that not an haire doth fall from your head with out the good will of God, much leſſe ſhall your life be taken away from you, till the very houre commeth which God hath appointed, in whoſe hands onely are the keyes both of life and death. Math. 10. Luke. 12. Apoc. 1.

Epaph. Death is terrible and fearefull.

Philo. The wiſe man ſaith: O death how bitter is the remembrãce of thee to a man that ſeeketh reſt and comfort in his ſubſtance and riches, vnto the man that hath nothing to vex him, and that hath proſperitie in al things: yea vnto him that ſetteth all his minde on belly cheere! O death how acceptable and good is thy iudgement vnto the needfull, and vnto him whoſe ſtrength faileth, and that is euen now in his laſt age &c. Bee not thou afraid of death, remember them that haue beene before thee, & that come after thee. This is the iudgement of the Lorde God ouer all flesh. And whye wouldſt thou be againſt this pleaſure of the higheſt, &c. To the vnfaithfull, death in deede is terrible and feareſull. For then begin there ſorrowes and miſeries, their plagues and torments, as wee may ſee in the hyſtory of the rich man. But to the faithfull and true beleeuers, death is pleaſant Eccleſ. 11. Remedies againſt the feare of death. Luke. 16.

and

and æmiable. As it is written: Pretious in
Apoc. 14. the ſight of the Lord is the Death of his
ſaints. For then ceaſe all their miſeries and
Sapi. 3. trauels, & begin their ioyes and pleaſures.
Whoſoeuer is a true Chriſtian, and fixeth
the eyes of his minde through true faith on
the death of Chriſt, hee ſhal not greatly bee
afraid of death, but hee ſhal rather triumph
ouer Death, and with a luſty courage ſay
Oſe. 13. thus vnto death: O Death: I will bee thy
death. For death is ſwallowed vp into vic-
tory through Ieſus Chriſt our Lord. The
ſting of death canne now no more hurt the
faithfull. As our Sauiour Chriſt teſtifieth:
Iohn. 5. Verely, verely, I ſay vnto you, he that hea-
reth my word, and beleeueth on him that
ſent me, hath euerlaſting life, and ſhall not
come into damnation, but is eſcaped from
death vnto life. Againe: Verely, verely: I
Iohn. 6. ſay vnto you, hee that putteth any truſt in
me, hath euerlaſting life. I am that liuing
bread which came down from Heauen. If
any man eate of this bread, hee ſhal liue for
euer. Item: Verely, verely, I ſay vnto you.
Iohn. 8. if a mã keepe my ſaying, hee ſhal neuer taſte
Iohn. 11. death. Alſo in another place: I am the re-
ſurrectiõ and life. Hee that beleeueth in me,
although hee be dead, yet ſhal hee liue. And
euery one that liueth and beleeueth in mee,
ſhall

ſhal neuer die.

Epaph. Death is painefull.

Phile. Who will not be content to ſuffer a little and ſhort paine, that he may for euer after enioy continuall quietneſſe and euerlaſting reſt? Nothing is gotten without paine and trauell, no man is crowned except he ſtriue lawfully. The afflictions of this life are not worthy of the glory which ſhall be ſhewed vpō vs: notwithſtanding if wee die with Chriſt, wee ſhall alſo liue with him. If we ſuffer, wee ſhal reigne with him. Therfore be on good comfort, God is faithfull, which will not ſuffer you to be tempted aboue that you are able to beare. The Lord our God is a father of mercie, and a God of all conſolation, which will without all doubt be preſent with you, and comfort you in all your ſickneſſes and paines. For as the afflictiōs of Chriſt are plentious in vs: euen ſo is our conſolation plentious by Chriſt. As you are partakers of the afflictions, ſo ſhal ye be partaker alſo of the conſolation. For this ſhort and light trouble ſickneſſe and paine prepareth an exceeding and an eternal weight of glory vnto you, while you looke not on the things which are ſeene but on the things which are not ſeene. For the things which are not ſeene, are eternal.

Remedies againſt the paine of death.

2, Tim, 2. Rom. 8.

2, Cor, 4.

2, Cor. 5.

If

If you conſider the great and intollerable paines, that many good and godly men haue ſuffered on their bodies for Chriſtes ſake, it ſhall the leſſe greeue you to beare this your ſickneſſe, yea death and the paines thereof. The prophet Eſay for the hope of euerlaſting life, ſuffered his bodie to be cut in ſunder with a ſaw of wood. Jeremie was ſtoned vnto death. Amos after many greeuous torments, was thruſt into the Temples of the head with a great naile of Iron, and ſo ſhortely after died. Iohn Baptiſt, was caſt into priſon and beheaded. Iames the brother of Iohn, was ſlaine with the ſword, Stephen was ſtoned vnto Death, Chriſt our Lord and Sauiour ſuffred moſt bitter paines, and died the death of the Croſſe. I paſſe ouer many other, both of the old and new Teſtament, which refuſed no kind of paines, ſo that they might obtain the reward of euerlaſting life, ſome (as that moſt bleſſed apoſtle ſaith) were tried with mocking and ſcourgings, with bondes and impriſonmēt, ſome were ſtoned, ſome were hewen aſunder, ſome were ſlain with ſword all were troubled and vexed. How glad, ioyfull, and readie the holye Apoſtle Saint Paule was to ſuffer all kind of paine and tormentes for the glory of God: theſe his

Math. 14.
Acts. 12.
Mah. 27.
Hebrue. 11.
3. Reg. 1.

words

woꝛds doo abounꝺantly ſhew. The Holy ghoſt doth teſtifie in euery city ſaying, that bonds and troubles doo abide mee: but I care not foꝛ them: neither is my life deare vnto mee, ſo that I may finiſh my courſe with ioy, &c. Againe: I am ready, not only to bee bound, but alſo to die at Ieruſalem foꝛ the name of the Lord Ieſu. What ſhall I ſpeake of the other bleſſed martyꝛs, whereof ſome were deuoured with Wilde beaſtes, ſome burnt with fire vnto aſhes, ſome boyled vnto death vpon hote coales, ſome ſlaine with the ſwoꝛd, ſome hanged vpon gibbets, ſome pearſed to death with arrowes, ſome beaten to death with ſtones, ſome boiled, ſome rent in peeces with hote burning Iron hookes, ſome racked, ſome drowned, ſome cruelly murthered in pꝛiſon &c. Who is able to declare the moſt bitter paines, and greeuous toꝛments which they gladly & willingly ſuffered on their bodies foꝛ the glooꝛy of God, and the fruition of his maieſty? If yee conſider of theſe things well, you ſhal eaſily finde, that the paines which you now ſuffer, are nothing to bee compared vnto the moſt bitter and intollerable toꝛments, which the men of God ſuffered. And notwithſtanding, if you abide theſe light paines ioyfully, patiently, and

Acts. 20.

Acts. 21.

and thankefully, you shall most certainely inioy and possesse that heauenly kingdome which they haue already obtained. Faint not therfore good neighbour Epaphroditus but abide the goodpleasure of God, and his blessed worke, so shall hee without faile bring all thinges to such passe, as shall bee most vnto his glory, and vnto your comfort.

Epaph. Death taketh me away from my gorgeous and pleasant houses, and from al temporall things that I haue.

Remedies against thought taking for the departing frō worldly goods. Genes. 47. Hebru. 13.

Phile. In this world we all are but strangers and pilgrimes, wee haue here no dwelling citie, but looke for another that is to come. The houses that you leaue behind you here, be they neuer so gorgeous & pleasant, are but earthly, made of clay, and weather beaten stones, and shall in processe of time decay, and returne vnto dust, and become things of naught. But after your departure from this vale of wretchednes, you shal haue a building of God, an habitation not made with handes, but euerlasting in heauen. You shall dwell in a citie that is of pure gold like vnto cleare glasse, and the foundation of the Walles of this city are garnished with al maner of pretious stons the gates are of fine pearle. Yea the streets

of

of his heauenly city are pure gold. It hath no nede of the ſunne, neither of the moon to lighten it, for the brightneſſe of God doth lighten it: & the lambe is the light of it. And as touching your other temporall things, from the which (as you ſay) death taketh you away, you haue no cauſe to be ſory for that. For as concerning your gallant apparell, which if they be not worne, will ſone be moatheaten: if they bee worne, they will ſhortly fall to rags: in ſtead of them you being ouce placed in the heauēly City, ſhall be clothed of God with white garmēts, which ſhall neuer wax old, but alwaies abide glorious, and incorruptible. You ſhal alſo haue a golden crowne vpon your head, and you ſhal ſit with Chriſt vpon his ſeat. And in the ſteade of your dainty fare (which how vile it is after the digeſtion you know) ye ſhal eat in the kingdome of God Manna that is hid, yea ye ſhal eate of the tree of life, which is in the midſt of the paradiſe of God. And this meat ſhall abide for euer moſt pleaſant and incorruptible. As touching your gold and ſiluer, & ſuch other worldly treaſures, wherwith God bleſſed you in this world for a ſeaſon, neuer remember them any more, but bid them farewel. For what other thing are they, ſeeme they neuer ſo pretious, plea-

Apoc. 2.

Apoc. 3.

Apoc. 3.

saint, and godly) then red and white earth, and hereafter shall returne vnto vile dust: In the stead of them God in his kingdome shal giue you such treasures, as neuer man with mortal eies saw the like. You also shal haue such ioies & pleasures, as neither eie hath seene the like, nor eare heard the like, neither is any man able to conceiue them in his hart, so great are the treasures, so infinit are the pleasures which God hath prepared for thē that loue him. Who wil not be glad to change lead for siluer, and copper for gold, corruptible and earthly things for immortall and heauenly treasures? Heere you see that you lose nothing by death, but get very much: so that you may now say with the holy Apostle: Christ is to mee life, and death is to me aduantage.

Esay. 64. 1. Cor. 2.

Phil. 1.

Epaph. Death taketh me away from my deare friends in whose company I greatly delight.

Remedies against thought-taking for departing frō frends Eccles. 9. Of worldly friendship.

Phile. In worldly frendship there is no certaintie nor assurance. He which this day is a friend, is to morrow an enemie: this is proued true among men almost by daillie experience. There are diuers kindes of friends, as the wise-man teacheth. Some be friends but for a time, such wil not abide in the daie of trouble. Some be friends for

the

the table ſake, and when a man falleth into
pouerty continue not. Some bee friends
onely in countenance, and in heart hate
moſt extreamely. Some be earneſt and har-
ty friends which will abide by a man, when
fortune is moſt froward. But of theſe there
are very few: and they which now be ſuch,
may ſuddenly through ſome occaſion, bee
made a mannes vtter enemie. Therefore
ſayth Dauid: put not your confidence in
princes, nor in the children of men, in whom Pſalm.145.
there is no health. Alſo the Prophet ſaith,
Curſed be he that truſteth in man, and ma- Iohn.6.
keth fleſh his ſtrength. Ye ſee in the Goſpel,
that they which ſo dearely loued Chriſt, that
they would haue made him a king, ſhortly
after, for no occaſion fell away from him,
and followed him no more, Againe, thoſe
people which very ioyfully receaued Chriſt, Matth.21.
when he came riding into Ieruſalem, cut
downe bowes, ſtrewed them in the wayes,
yea & ſpread their garments in the waies,
and cryed with a londe voice, ſaying: God
lucke vnto the ſonne of Dauid, bleſſed is Luke.19.
hee that commeth in the name of the Lord, Ioh.12.
within few dates after cryed with a ſtout Matth.27.
voice, and ſayed: to the Croſſe with him, Ioh.18.
to the Croſſe with him. If thou letteſt him
goe, thou art not Ceſars friend. If hee

were not a naughty packe, we would neuer haue deliuered him vnto thee. Behold the friendſhip of this world. Neither let any man promiſe himſelfe better things of his
Pſa.62. now moſt deare friend: Men are vaine and
Pſa.116. liers, fleeting and vnſtable. But when you come into the kingdome of God, you ſhall haue ſuch friends as ſhall for euer continue faithful, louing and conſtant. God the Father, God the Sonne, & God the Holy ghoſt,
Pſa.102. ſhalbe your friends, which do neuer change, but alwaies abide one. All the glorious angels and bleſſed ſpirits of Heauen ſhall bee your friends alſo. Who will not gladlie change vncertaine friends for ſuch as are moſt certaine and moſt faithfull? Haue you now loſt any thing by departing frō worldly vnto heaueuly friends?

Epaph. But I ſhal neuer more ſee them nor haue the company of them that we may reioiſe and be glad againe together.

Of knowing one another after this life. Phile. If your friends liue in the feare of God and departin the Chriſtian faith, they may be ſure to come thither, where you ſhall bee, euen vnto the glorious kingdome of God, where you ſhall both ſee them, know them, talke with them, and bee much more merry with them, than euer you were in this world.

Chriſto.

Christo. Many doubt of that.

Phile. Why so? Shall the knowledge of Gods elect and chosen people bee lesse in the kingdome of GOD, than it is in this world? We being in this corruptible body know one another, whē we see not God but with the eies of our faith: and shall wee not know one another, after that wee haue put off this sinfull body, and see GOD face to face, in the sight of whom is the knowledge of all things? We shall be like the glorious angels of heauen, which know one another: canne it then come to passe that one of vs may not know another? Shal we be equal with the aungels in other things, and inferiour vnto them in knowing one another? Wee shall knowe and see Christ as hee is, which is the Wisdom, Image and brightnesse of the heauenly Father, and shall the knowledge of one another bee hidden from vs? Wee are members all of one bodie, and shal wee not know one another?

We know our head which is Christ, and shal wee not know our selues? Wee shall be Citizens of one heauenly Citty, where continuall light shall bee, and shall wee bee ouerwhelmed with such darkenesse, that we shal not see and knowe one another: They that in this world bee singing men, continuing

2.Cor.13. 1.Iohn.3. Matth.22. Hebru.1. Roma.12. 1.Cor.2.2. Coloss.1. Ephes.2. Apoc.21.

nuing togither in a place, but for a season,
Apoc.4. know one an other: and shall we, which for
euer shall continue together singing, prai-
sing and magnifieng the Lord our God,
not know one another? They that are in
houshould, and serue one lord and mayster,
know one another in this world: and shall
not wee know one another, which in the
kingdome of heaue shall continually serue
the Lord our God together, with one spirit,
and with one minde? There is a certaine
knowledge one of another here in the earth
euen among the vnreasonable and brute
beasts: and shall our senses be so darkened
in the life to come, that wee beeing immor-
tal, incorruptible and like vnto the angels
of God, yea, seeing Gods face to face, shall
not know one another? Wee shall knowe
God as hee is, and shall wee not know one
Gene.2. another? Adam before hee sinned, being in
the state of innocency, knew Eua so soone
as God brought her vnto him, and called
hir by hir name: and shall not we being in
heauen, where wee shall be in a much more
blessed and perfecte state than euer Adam
was in paradise, know one another? Shall
our knowledge bee inferiour to Adams
Mat.17. knowledge in Paradise? When Christ
Luke.9. was transfigured in mount Thabor, his
disciples

diſciples Peter, James and John, did not only know Chriſt, but alſo Moſes and Helias, which talked there with Chriſt, whom notwithſtanding they had neuer ſeene, nor knowne in the fleſh. Whereof wee may learne, that when wee come to beholde the glorious maieſty of the great God, we ſhall not only know our Sauiour Chriſt, & ſuch as with whom wee were acquainted in this world, but alſo the elect and choſen people of God, which haue beene from the beginning of the Worlde, as the holy Apoſtle ſaith: Yee are come to the mount Sion, and to the Citty of the liuing God, the Ce- Hebru. 12.
leſtiall Jeruſalem, and to an innumerable ſight of Angelles and vnto the congregation of the firſt-borne Sonnes, which are written in Heauen, and to God the Judge of all, and to the ſpirits of iuſt and perfect men, and to Jeſus the Mediatour of the New teſtament, &c. When wee were once come vnto that Heauenly Jeruſalem, wee ſhall without all doubt both ſee and know Adam, Noah, Abraham, Iſaac, Jacob, Joſeph, Moſes, Samuel, Dauid, Joſias, John Baptiſt, Mary the Mother of Chriſt, Peter, John, James, Paule, and all the holie and moſt bleſſed company of the Patriarches, Prophets,

Apostles, Martyrs, with al other faith the full. As wee are all members of one bodie, whereof Jesus Christ is the heade: so shall wee know one another, reioise together, and be glad one with another.

Moreouer, the history which wee read of the rich vnmercifull man, and of Lazarus, declareth euidently, that in the life to come wee shal know one another. In that wee see that the rich glutton being in hel, did know both Abraham, and Lazarus beeing in ioy, and that Abraham also knew that vnmercifull rich man, although the one was in glory, the other in paine. If that they which are in hell do both see and know them that are in heauen: and they which are in Heauen, know them also that are in Hell, the one place beeing so far distant from the other: much more do they know one another that be citizens in one city, fellow heires of one kingdome, members of one body, and fellow seruants in one household, seruing one Lord and God. If there be mutuall knowledge after this life betweene good and euil: much more shall the Saints, and the holy ones of God know one another in the kingdome of our heauenly father. Our Sauior Christ said to his disciples: When the son of Man shall sit in the seate of his Maiesty, you

you alſo ſhal ſit vpon the twelue ſeats, iudging the twelue tribes of Iſrael. If after the generall reſurrection, and at the iudgement one ſhould not know an other, how ſhall then the Apoſtles iudge them vnto whom they be preached? They cānot iudge and bee witneſſes of the condemnation of them whom they know not. Hereof alſo it manifeſtly appeareth, that after this life one of vs ſhall know another. After that Chriſt was riſen againe, and had a glorified body, the Apoſtles knew him, yea, and that ſo perfectly, that none of them needed to ſay vnto him. What art thou? For they knew wel that he was the Lord. Hereof alſo may it truly bee gathered, that the faithfull ſhal as perfectly know one another in the life to come, as the Apoſtles knew Chriſt after his reſurrection: or as Peter, Iohn & Iames, knew Moſes & Helias in the mount Thabor, when Chriſt was tranſfigured. Many other things might be alleadged out of the holy ſcriptnre, to declare that we ſhal know one another after this life, but theſe for this preſent may ſeeme to any indifferent perſon aboundantly to ſuffice. If I ſhould rehearſe to you all the ſayings both of the anciēt and late writers, concerning this matter, I ſhould ſpēd a great part of this day, and

Ioh. 21.

Matth. 17. Mark. 9. Luke. 9.

and too much trouble you notwithstanding I will rehearse one thing of saint Gregory in his dialogues, and bid all the other farewell. There is a certaine thing saith he, in Gods elect and chosē people, which is to bee
Lib. 4. cap. 33 marueiled at, for they being in heauen, do not only know them whom they knewe in this world, but they know also the good people whom they neuer saw, euen as perfectly as though they had afore both seene & knowne them. For when they that in euerlasting inheritance shall see the antient Fathers, they shall not be vnknown to them in sight, whom they alwaies knew in worke: for when all they with vncleannesse do behold God, what is it that they should not there know, where they know him that knoweth all things?

Epaph. This is a comfortable hearing

Phile. No lesse true than comfortable.

Epaph. I trust then within few houres to see all the faithfull which before me haue departed in the Lord, my children also, and all my other acquaintance.

Phile. You shal both see them, know them, reioice and bee merrie with them.

Euseb. I marueil that any man shoulde doubt of this doctrine, being so clearely set forth both by the Authoritie of the Holie scrip-

scriptures, and by the Testimonies of the godly writers: seeing that the very Heathen which know not God aright, beeing perswaded of the immortalitie of the soule, neuer doubted of it, but were throughlie resolued, that such as liued in this worlde iustly and vprightlie, and deserued well of the common wealth, whensoeuer they departed from this life, should goe vnto the blessed company of the immortall Gods: and there not only see and know the gods, but also all those Noble, good, and vertuous persons that euer liued in this world, as well such as they neuer knewe, as also those whome in this world they did most perfectly knowe, and they being thus perswaded, desired death, at the least when the time of there Departure came, they tooke their death the more ioyfully and patiently. I will reherse vnto you the Wordes of one or two of them. I haue a great desire (saith CATO the Elder) to see your Fathers whom I honoured and loued. But I wish not only to talke with them, whom I haue knowne in this world, but with such also as of whom I haue heard and reade, yea, and I my selfe haue written. If I were once going thitherwarde, I woulde neuer haue minde to returne hither againe. *Lib. de Sene.*

Againe

Againe hæ saith: O that noble and pleasant day, when it shalbe my chance to come vnto that heauenly company and blessed fellowship, and depart from this troublous and stinking world: For then I shall go not only vnto those men of whom I spake vnto you before, but also vnto my Cato which was as worthy a man as euer liued, and as noble. And it is written of Socrates, that when he went vnto his death, amongst many other things hæ said, that it is a most blessed and goodly thing for them to come togither, which haue liued iustly and faithfully. O saith hee, what a great pleasure think you it to be, frendly to talke with Orpheus, Musæus, Homerus, Hesiodus, and such like? Verely I would dye full oft, if it were possible to get those things that I speake of. Thus wæ sæ that many among of the very heathen, which were perswaded the immortality of the soule, beleæued that they which in this world liued godly, iustly, vprightly and honestly, should all goe vnto a ioyfull place of rest, and there hauing the blessed cõpany of the immortal gods, they should know one another, talke and reioise one with another.

Cic lib. 1. quæst Tusc.

Theoph. As touching the ethnikes, which in this world lead a iust and vpright life in

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the ſight of men, I pronounce nothing, but leaue them vnto Gods iudgment: but as concerning the faithful chriſtians which beleeue in God, feare and loue God, are perſwaded of their ſaluatiõ in Chriſts bloud and frame their life vnto the vttermoſt of their power according to the commaundements of God, & they ſhal all obtaine one glorious kingdome, as be Citizens of one citie: ſo likewiſe ſhal they ſee and know one another, talke, reioiſe & be merry one with another. This is my beleefe.

Phile. I agree with you in opinion concerning this matter. Therfore good neighbor Epaphroditus, bee of good cheare, take a good heart with you, faint not, neither feare you death. For the time is at hand that you (leauing this wretched world, and the inhabitants thereof) ſhall come into that moſt glorious and heauenly kingdome, where you ſhall haue the ſight and knowledge, not only of God, and of his holy Angels, but alſo of all Gods elect and choſen people. All your deare friends which are gone afore you ſhal gloriouſly come and meete you, ioifully receiue you, gladly preſent you vnto the Maieſty of God, and ſo ſhall you altogether remaine in al glory and ioy for euer and euer.

Epaph.

Epaph. Amen. God grant.

Chriſto. Sir, how do you?

Epaph. As God will.

Chriſto. I truſt you remember, what my Neighbour Philemon hath ſaide vnto you.

Epaph. Yea right well I thanke God.

Chriſto. Then ſir I praie you bee of good comfort.

Epaph. I am well content to forſake the world and all that is in the world, and to go vnto the Lord my God.

Euſeb. I truſt that there is none other thing that troubleth you.

Epaph. Yea, not outwardlie, but inwardlie.

Euſeb. Inwarde trouble is the greateſt griefe in the worlde. Declare I praie you what it is, and wee will do the beſt we can to quiet your minde.

Epaph. Let me alone a little, and praie for me.

Euſeb. Well, content neighbours, let vs commend this our ſicke brother vnto God with our praiers: for he deſireth it.

Phile. God commandeth vs by his holy
Iames. 5. Apoſtle, ſaying: If any bee diſeaſed among you, let him call for the elders of the congregation, and let them praie ouer him, and annoint

annoint him with the oile in the Name of the Lord. And the prayer of faith ſhall ſaue the ſicke, and the Lord ſhall raiſe him vp, & if he haue committed ſinnes, they ſhall bee forgiuen him. Knowledge your faults one to another, & pray one for another, that ye may be healed. The prayer of a righteous man auaileth much, if it be feruent. Let vs therefore kneele downe and praie. O Lord heare our praier.

Euſeb. And let our crie come vnto thee.

Phile. O almighty and euerlaſting God, which lightneſt all men that come into this world: wee beſeech thee lighten the heart of this ſicke, weake, and diſeaſed perſon, with the beames of thy Diuine Grace, and mercie, that all his thoughts, words, and workes may bee ſo directed, that hee may bee acceptable to thy godlie Maieſtie in true faith, and perfect loue, through thy only Sonne Ieſus Chriſt our Lord and Sauiour. Apraier.

Chriſto. Amen.

Phile. O eternal and mercifull God, look down from heauen, and viſit this thy weak ſeruant, as thou didſt viſit Toby, and Sara, Peters Wiues mother, and the Captaines ſeruant. Bleſſe him as thou diddeſt bleſſe Abraham, Iſaac and Iacob. Beholde Apraier.

him

him, O Lord, with thy eies of the mercye: Repleniſh his heart with all ioye, and keepe from him all ſinfull thoughts and wicked imaginations. And ſend downe thy Angell of peace, that he may keepe and defend him in euerlaſting peace, through Jeſus Chriſt thy deare Sonne our Lord and Sauiour.

Euſeb. Amen.

Phile. O Lord Jeſu Chriſt, the alone ſauiour of the worlde, & the true phyſitian both of body and ſoule, we moſt humbly beſeech thee mercifully to behold this our ſicke brother, which is a member of that myſticall
Coloſ. 1. body, whereof thou art the head, & a branch
Ioh. 15. of that which thou art ỹ true vine. Be thou
Luke. 10. to him the moſt louing Samaritan, powre wine and oile into his wounds, binde them vp, laie him vpō thy beaſt, and neuer leaue him vntill thou haſt brought him into that Inne, which is the glorious kingdō of thy heauenly father. Remoue him from all vnfaithfulneſſe and miſtruſt, and graue in his heart true and earneſt faith in thee, and in thy moſt precious bloud. Suffer him not to deſpaire, nor to doubt of thy godly Grace. Let the remembrance of thy moſt mercifull promiſes ſet forth in thy holy Goſpell, neuer be out of his heart. Suffer not ſatan to preuaile againſt him. Let not his conſcience

bee

be cumbred with the terrors either of sinne or Death. Be thou his strong castle and mightie fortresse. Assist him now in this his greeuous affliction. Let not his soule bee a prey vnto his enemies, neither giue thou him ouer into the cruell handes of his terrible aduersaries: but shew vppon him presently thy bountifull goodnesse, that hee through thy helpe hauing the ouerhande of Satan, may finish his course with ioy, and so after his departure from this troblous world, come vnto the blessed hauen of quietnesse, where thou with the father, and the holy Ghost, liuest and reignest one true and euerlasting God, world without end.

Theoph. Amen.

Epaph. O Lord rebuke me not in thine indignation, neither chasten me in thy heauy displeasure. Haue mercy on me, O lord, for I am weake: heale me, O Lorde, for all my bones are sore troubled: yea my soule is greeuously vexed, but Lorde how long: O how long wilt thou defer thy helpe: Turn thee, O lord, and deliuer my soule: oh saue me for thy mercies sake. Psalm. 68.

Phile. O neighbour, how is it with you:

Epaph. Now that I had through your godly exhortations well digested my departure from this world, and was well content Remedies against desperation.

to go hence, whensoeuer the Lord my God calleth me, now am I so troubled in my conscience that I begin almost to despaire of Gods mercy toward me, yea and wish that there were no God, nor no life after this.

Phile. Gentle Brother faint not in your faith, neither despaire you of the great mercies of God, but cal on your lord your God with strong faith, and he ful graciously will send present remedy for you from his holy temple.

Esueb. O my Conscience is grieuously vexed, troubled and disquieted, while I behold the fierce wrath of God against sinne: and consider how wicked a life I haue led. and how often I haue broken Gods holie commandements.

Phile. Feare not deare brother, for though you bee neuer so sinful, God is mercifull. Though your sinnes be great, yet are the mercies of God much greater. God saueth not vs, because we are righteous, and without sinne: but for his mercie and promise sake, when he seeth vs repent, beleeue, and seeke for remedy at his hande for Christes pretious bloud sake.

Titus. 2.

Epaph. Satan now in this my sickneſſe doth so molest & trouble me, that me think I feele a very hel within my breast.

Phile.

Phile. The maner of Satan, which is the common aduersary of al men is, when any man is grieuously sick & like to die, straight waies to come vpon him at the beginning very fiercely, and to shew himselfe terrible vnto him, and to cast before his eies such a mist, that except he taketh heede, he shall see nothing but fierce wrath and terrible iudgment of god against sinners, against sinne, desperation, death and hel, and whatsoeuer maketh to the vtter confusion of the sicke mans conscience. Remedies against the temptations of Satan. Note.

Epaph. So is it now with me.

Phile. Feare not, it is his old propertie. If you had led as holy and as perfect a life, as euer did man in this world, yet would hee deale on this maner with you. He knoweth right well, that the time of your departure is at hand, and that God will shortly call you from this sorrowfull and mortall life, vnto a blessed and immortall life: therefore laboureth he vnto the vttermost of his power, to plucke you from so ioyfull a state, and to make you his prey. But bee you not afraide. For whom of Gods elect hath he let passe vnassailed, vntempted, or vnproued? He feared not to assaile the sonne of God, after he had put on our nature: and thinke you to escape free? His Nature. Matth. 4.

diſpoſition, and deſire is to deſtroy: maruel you therfore, if he go about to ſeek your deſtruction: His propertie is to diſquiet, wonder you therefore if he trouble you: He
Iohn.8. is a lyer, what truth therfore can come out of his mouth: If he ſay vnto you, that God is angry with you, and will deſtroy you, know him to be a lier: and what ſoeuer hee ſaith againſt your ſaluation, beleeue it not,
Apoc.12. but know it to be a lie. Hee is a murtherer, what liue then can come from him: He is an accuſer of the brethren, how then can hee ſpeake any good or comfortable thing vnto
1.Pet.5. you: He is your vtter enemy: how then is it poſſible that he may be your friend, and ſeeke your quietneſſe. Feare him not therefore, hee is but a coward, and a very ſlaue. They be but brags what ſoeuer he threateneth. He may well hiſſe at you, but cannot ſting you. Hee may looke vppon you with a terrible and fearefull countenance, but hee can do you no harme. He may go about to tempt you, but to ouercome you it lieth not in his power. Heare what S. Iames ſaith:
Iames.3. Reſiſt the Diuell, and he ſhall fly from you. Draw nigh vnto God, and hee ſhall drawe nigh vnto you.

Epaph. Yea but how ſhal I reſiſt the deuil?
Phile. Not as the ſuperſtitious papiſtes, were

were woont to dw, with caſting of holy wa- How to re-
ter about your chamber, with laying holy ſiſt the de-
bread in your window, with pinning a croſs uill.
made of halowed palmes at your beds hed,
nor with ringing of the hallowed bell, or o-
ther ſuch beggerly, ſuperſtitious, popiſh &
deuiliſh ceremonies.

Epaph. How then?

Phile. With faith, with prayer, & with Of faith.
the word of God.

Epaph. How with faith?

Phile. Caſt the eyes of your minde with
ſtrong faith on the ſeed of the womã, which
hath troden downe the ſerpents head, and Oſe, 13.
deſtroyed his power, as he ſaith by the pro-
phet: O hel I will be thy diſtruction, which
by death hath put him to flight that had lord
ſhip ouer death, euẽ the deuil, that he might
deliuer them, which through feare of death Coloſ. 3.
were all their life time ſubdued vnto bon-
dage: which alſo as the Apoſtle ſaith, hath
ſpoiled rule and power, hath made a ſhewe
of them openly, and hath triumphed ouer
them in his owne perſon. So ſhall you bee
ſure to eſcape his greeuous aſſaultes. For 1. Iohn. 3.
the ſonne of God appeared for this purpoſe
euen to deſtroie the workes of the Deuill,
Chriſt was figured by that braſen ſerpent, Numb. 21.
which God commanded Moſes to ſet vp in

the wilderneſſe, adding this promiſe vnto it, that whoſoeuer being ſtriken of the fiery ſerpents, did looke on that, he ſhould be healed. After this manner it is betweæn Chriſt and vs. If that firy ſerpent the deuill hath ſtriken and wounded vs, let vs looke vpon Chriſt with ſtrong faith, and we ſhall ſurely for Gods promiſe ſake bee made whole, as Chriſt himſelfe teſtifieth, ſaying: As Moſes lifted vp the ſerpent in the wilderneſſe: ſo muſt the ſonne of man be lifted vp that all that beleæue on him ſhould not periſh, but haue euerlaſting life: for God ſent not his ſon into the world to condemne the world, but that the world ſhould be ſaued thorough him. If Sathan therefore hath either ſtriken or wounded you already, or elſe goeth about ſo to do: feare not, repaire vnto Chriſt, looke on him with the eyes of your faith, ſo ſhall you be free from his venemous iawes. For as you are now tempted, ſo were all godly men, but they ouercame the tempter thorough ſtrong faith in Chriſt. Therefore ſaith ſaint Peter: Be ye ſober and Watch, for your aduerſary the Deuill goeth about like a roring Lyon, ſeeking whom he may deuour, whom reſiſt ye in ſtrong faith. Saint John alſo ſaith: This is the victorie which ouercommeth

Iohn. 3.

Hebru. 11.

1. Pet. 5.

1. Iohn. 1.

the

the world, euen our faith. Not only al godly and faithfull men were tempted, but also our Sauiour Christ. And this is a great comfort for vs. For in that it fortuned him selfe to be tempted, hee is able to succour them also that are tempted. Christ beeing tempted, ouercame his temptations, to get vs the victory ouer the tempter. His triumph is our victory, and his victory is our triumph. Whatsoeuer he did and got in his humanity, hee did and got it not for himselfe, but for vs. And God is faithful saith the apostle, which wil not suffer you to be tempted aboue your strength, but wil in the middest of the temptation make a way that yee may bee able to beare it. Beleeue therefore in Christ, and you are without all danger. Marke. 4 Hebru. 3. Note. 1. Cor. 10.

Epaph. I beleeue: O Lord, help thou mine vnbeleefe, O Lord increase my faith. Marke. 9. Luke. 13.

Phile. Feare you not, but God both will and doth heare your prayers: for the lord is nigh vnto al them that call on him in his truth. Psalm. 145. Of prayer.

Epaph. You made mention also of prayer saying, that the same is also a meane to cast out Sathan.

Phile. I reioice greatly, & giue God most heartie thankes, that in this your sickneſſe,

your memorie continueth ſtill ſtedfaſt and perfect.

Epaph. I praiſe God for it.

Phile. That prayer is a neceſſary remedy for the auoyding of Satans temptations: the holy ſcriptures teach manifeſtly in many places. Our Sauiour Chriſt ſaieth, Matth. 26. Watch & pray, that ye fall not into temptation. Againe, this kind of deuils is not Marke, 9. caſt out but by prayer & faſting. To repreſſe the temptations of Satan, all godly men euen from the beginning fled vnto faithful prayer, as a mightie & ſure defence againſt ſatan, and all his crafty aſſaults. And God hath commanded vs to pray whenſoeuer Pſalm. 150. we are troubled, and doth alſo promiſe vs that he will both heare and helpe vs. Call Pſalm. 33. vpon me (ſaith he) in the time of thy trouble and I will deliuer thee, and thou ſhalt honour me. The Lord is nigh vnto them that are of a troubled heart, and hee will helpe them that be broken in ſpirit.

Epaph. Now good neighbours praie for me.

Phile. Very gladly. Let vs kneele downe togither and pray.

Chriſto, Lo heare we are.

Phile. O heauenly and moſt mercifull father, wee moſt humbly beſeech thee for thy ſonnes

ſonnes ſake Ieſus Chriſt our Lorde, haue pittie vpon this thy creature, and ſuccour him in theſe horrible aſſaults and temptatiõs of the deuil. Deliuer his ſoule in theſe extreame neceſſities from all the infernall armie. Send him downe ſtrength from aboue: that he may be able to reſiſt his enemy, and to ſtand ſtedfaſt in the time of this his temptation. Be thou his ſtrong rocke, caſtle, ſhield, tower, and defence, that hee in his great trouble being preſerued from the tyranny of his enemies, through thy godly grace, aſſiſtance and helpe, may continue in the true end Chriſtian faith vnto his liues ende, & afterward be receiued into thy heauenly kingdome, through Ieſus Chriſt our Lord.

Eſueb. Amen.

Epaph. Now will I poore and wretched ſinner, offer my prayers alſo vnto the Lord my God in Ieſus Chriſtes name, truſting and beleeuing vndoubtedly, that hee graciouſly will heare me, and defend me againſt mine enemies.

Phile. Theſe are the wordes of Chriſt: What things ſoeuer ye deſire whē ye pray beleeue that ye receiue them, and yee ſhall haue them. Mark. 11

Epaph, Out of the depth doe I crie vnto thee, A prayer.

thee, O Lorde, O Lorde heare my prayer.
Pſalm.130. Saue me O God, for the waters of trouble
Pſalm.69. are come in, euen vnto my ſoule, I ſtick faſt in the deepe mire where no ground is: I am come vnto the deepe waters, ſo that the flouds runne ouer me. Take me out of the mire that I ſinke not. O let me be deliuered from all them that hate me, and out of the deepe Waters. Let not the water flouds drowne me, neither let the deepe ſwallowe mee vp, and let not the pit ſhut hir mouth vpon me. Heare me O Lord for thy louing kindneſſe is comfortable. Turne mee vnto thee according vnto the multitude of thy mercies and hide not thy face from thy ſeruant, for I am in trouble. O haſt thee, and heare mee. Draw nigh vnto my ſoule, and ſaue it. Oh deliuer me becauſe of mine enemies, for thou knoweſt my reproofe, my ſhame, and my diſhonour. Mine aduerſaries are full in thy ſight. So ſhall I beeing deliuered frō theſe great miſeries, through thy gratious benefit, praiſe and magnifie the name of thee my lord God, for euer and euer.

Chriſto: So be it.

Epaph. Neighbor Philemon.

Phile. Here ſir.

Epaph. As I remember, you told me, that beſides

beſides faith and prayer, the word of God was alſo a godly helpe, and ſtrong fortreſſe againſt the cruell aſſaults of the deuill. Of Gods word.

Phile. It is truth. For ſo are we taught in the holy ſcripture. Our Sauiour Chriſt, when the time of his paſſion began to draw neare, knowing that his Diſciples ſhould for his ſake bee græuouſly tempted, both of the Deuill, the world and the fleſh, commaunded them to buy a ſword. This was no material but a ſpirituall ſword, as ſaint Paule declareth vnto the Ephelians, ſaying: Aboue al things take to you the ſhield of faith, wherewith yee may quench all the firy dartes of ỹ wicked. And take the helmet of ſaluation, and the ſword of the ſpirit which is the word of God. And pray alwaies with all manner of prayer and ſupplication in the ſpirit. With the word of God, Chriſt droue away Sathan, and reſiſted all his wicked temptations, for it is the power of God to ſaue ſo many as beelæue. In the word of God plentious and preſent remedies are found againſt Satan and all his ſubtile ſuggeſtions. Therefore ſaieth the Pſalmiſt: I haue hidde thy ſpeaches, O Lord, in my heart, that I might not ſinne againſt thee. Now are yee cleane (ſaith Chriſt) for the worde which

Luke.22.

Epheſ.6.

Mark.4.

Pſal.119.

Iohn.15.

Sapi. 16. I spak vnto you. Hereto pertaineth the saying of the wise man: Neither herbe, nor implasture hath healed them, O Lord, but thy word which healeth all things. Like vnto this is a sentence in a certaine Psalme: He sent his word and deliuered them from destruction.

Psalm, 107.

Epaph. God deliuer me from destruction.

Phile. Arme your selfe with faith, prayer, and with the word of God, and doubt nee not. For these kinds of armors & weapons Satan can by no meanes abide.

Epaph. The Lord preserue and defende me. Neighbours I will pray once againe vnto the lord my God while I haue time.

Christo. It is a godly exercise.

Epaph. I perceiue Satan to bee still busie and to seeke my damnation.

Phile. Striue faithfully, and you shall haue the crown of glory.

prayer. Epaph. How long wilt thou forget me, O

Psalm. 13. lord for euer: How long wilt thou hide thy face from mee: O how long shall I seeke counsel in my soule, and bee so vexed in my heart: How long shall mine Enemy triumph ouer me: Consider and heare me, O Lord my GOD lighten mine eies, that I sleepe not in death, least mine enemie say: I haue preuailed against him. If I bee cast

downe

downe, they that trouble me will reioyce at it. But my truſt is in thy mercie, and my heart is ioyful in thy ſaluation, I again for this thy louing kindneſſe wil praiſe thy holy name.

Euſeb. So be it.

Epaph. Vnto thee will I crie, O Lord my ſtrength thinke no ſcorne of me, leaſt if thou make mee as though thou heardeſt not, I become like them that go down into the pit. Heare the voice of my humble petitions, when I crie vnto thee, whē I hold vp my hands toward the mercie ſeat of thy holy Temple. O hide not thou thy face from me, nor caſt thy ſeruāt away in thy diſpleaſure. The ſorrowes of death haue compaſſed me round about, and the ouerflowings of vngodlineſſe made me afraid, the paines of hell came about me, & the ſnares of death haue ouertaken me, be thou not farre from me, O Lord thou art my ſuccour, haſt thee to helpe mee. Deliuer my ſoule from the ſword, my dearling from the power of the dog: ſaue me from the lions mouth. So ſhal I declare thy name vnto my breathren, and in the midſt of the congregation will I praiſe thee. A prayer. Pſalm. 28. Pſalm. 27. Pſalm. 18. Pſalm. 22.

Euſeb. I doubt not, brother Epaphroditus, but that God hath heard theſe your moſt

moſt humble prayers and lamentable ſupplications: and will when he ſeeth conuenient time ſend you remedy, and giue you a ioyfull and merry heart, ſo that you ſhall leape vpon ſatan and ſay: The Lord is my light and my ſaluation, whom then ſhall I
Pſa.27. feare? The lord is the ſtrength of my life, of whom then ſhall I be afraide? Though an hoaſt of men were laide againſt me, yet
2.Cor.15. ſhall not my heart be afraide. And though there roſe vp warre againſt mee: yet will I put my truſt in him. Againe: Death is ſwallowed vp in victorie: Death where is thy ſting? Hell where is thy victory? The ſting of death is ſinne, and the ſtrength of ſinne is the law. But thanks be vnto God, which hath giuen vs victorie through our Lord Jeſus Chriſt.

A prayer. Epaph. O when will the Lord haue mercie on mee, and deliuer me from the grieuous aſſaults of mine enemie: O Lord why haſt thou forgotten mee? why goe I thus
Pſal.42. heauily, while the enemy oppreſſeth me?
Pſal.44. Vp Lord, why ſleepeſt thou? Awake and be not abſent from me for euer. Wherefore hideſt thou thy face, and forgetteſt my miſery and trouble? my ſoule is brought low euen vnto the duſt: my belly cleaueth vnto the ground. Ariſe and helpe me, O

lord,

Lord, and deliuer me for thy mercies sake.

Christo. Faint not, neither despaire you of Gods mercie, but take a good heart vnto you, and abide the Lords pleasure. Be of like mind with him, which prayed on this manner vnto God, saying: Vnto thee lift I vp mine eies, thou that dwellest in the heauens. Behold, as the eies of the seruants Psalm. 122.
looke vnto the hands of their maisters, and as the eies of a maiden vnto the hand of hir mistrisse: euen so our eies wait vppon the Lorde our God, vntill he haue mercie vpon vs. It is good to be quiet, saith the Prophet, and patiently to abide the sauing health of the Lord. For the Lorde will not forsake you for euer: but though he punish you now, and suffer Satan to trouble you a little while for the trial of your faith, yet according to the multitude of his mercies wil he receiue you vnto grace againe, and not cast you out of his heart for euer. He is 2. Cor. 1.
a father of mercies, and God of al consolation. He will not be alwaies chiding, neither will he for euer be angrie with vs. For like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him. For he knoweth whereof we be made, he remembreth that we are but dust. Psal. 103.

Epaph.

A praier.

Epaph. Lord be thou mercifull vnto mee, hide not thy selfe in a cloud, but shewe mee thy louing and gentle countenance, that I may be saued. Send me present help from aboue, or else I perish. For I wrestle not, a-

Ephes.6. gainst bloud and flesh, but against rule, against power, against worldly rulers, euen gouernours of the darkenes of this world, against spirituall craftinesse in heauenly things. This grieuous conflict, O Lord,

Math.4. Ioh.14. is with such an enemie as feared not to assaile thee who thou thy selfe callest y prince of this world. And thy holy apostle termeth him, the God of this world. Arise therefore O Lorde, and take my part. Be thou O god, my defender, my house of defence, and

1.Cor.4. my castell. Deliuer mee out of the snare which mine enemy hath laid for me, that I being set at libertie, may sing praises to thy blessed name, and magnifie thee my Lorde God, for euer and euer.

Theoph. Amen.

Phile. Neighbour take a good heart vnto you, and you shall shortly see the wonderfull working of god. For behold he that keepeth Israell, doth neither slumber nor sleepe. The lord himselfe is your keeper, the Lord

Psalm.116. is your defence, the Lord shal preserue you from all euill, yea the Lord shal keepe your soule.

soule: for as he casteth down, so lifteth hee vp againe. As he killeth so he quickeneth. As he now for a little time suffereth satan to disquiet you, for the exercise, probation, & triall of your faith: so likewise will he deliuer you out of this agonie, and giue you againe a ioyful, merry and quiet conscience. 2. Cor. 1.

For the nature and propertie of God is to wound, before he healeth: to throw downe before he lifteth vp to kill before he quickeneth: to condemne before he saueth. Therefore feare not, for the Lord dealeth none otherwise with you, than he doth with his other saints. This your trouble he will turne to ease, and this your sorrow hee will turne to ioy, as he saith in the gospell, Verely, verely, I say vnto you, you shall weepe and lament, but contrariwise the world shall reioyce. Ye shall sorrow, but your sorrow shal be turned into ioy. A women when she trauelleth, hath sorrow, because her houre is come: but as soon as she is deliuered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrowe: but I will see you againe, and your hearts shal reioyce, and your ioy shall no man take away from you. In this your heauy conflict, God seemeth to haue withdrawne the glorious The property of God in his elect. Ioh. 16.

beames of his fatherly grace from you, but hee will straightwaies lighten his godly countenance vppon you, and worke such ioyes in your heart, through his holy spirit as heeretofore you neuer felt the like. And this your ioy shal neuer be taken from you.

1. Pet. 5.

Ioh. 8. Therefore whatsoeuer satan that olde cankered enemie of Mankinde goeth about to perswade you, beleeue him not, but resist him with strong faith, euer remembring that he is both a lier and a murtherer. You

Matth. 19. are a member of that congregation, which is built vppon the rocke of Christ, against whom the gates of Hell shall not preuaile. You are a liuing stone of the blessed building, and a spirituall house whereof Christ is the head corner stone. Though ỹ winds

Marke, 7. blow, the showers of raine descend, and the cruel tempests beat on the house, yet it falleth not: for it is grounded, not vppon the sand, but vppon the rocke. Satan in this temptation hath desired to sifte you as it

Luke. 22. were wheat, but Christ hath prayed for you that your faith faile not. You are one of the

Ioh. 10. shæpe which God the father hath giuen to his sonne Christ, therefore can you not perish, neither shall any creature plucke you out of his hand, but hee shall giue you euerlasting life.

Epaph,

Epaph. Now perceiue I, most gentle neighbor Philemon, that to be true which I haue many times heard the godly Preachers reherse in their most comfortable sermons.

Phile. What is that I pray you?

Epaph. That one faithfull Preacher, which is able with the swæte promises of the holy Scriptures to comfort the weake and desperate conscience, is better than ten thousād mumbling massemongers, which promise with their massing, mountaines of golde, but performe molehils of glasse. I haue also many times heard it saide, that though the company of a learned man bee good and profitable at all times: yet chiefely in the time of sickenesse, and when the weake creature is readie to departe from this wicked world: for as much as then Satan is most busie, and without ceasing laboureth to disquiet the conscience of the sicke man, that by this meanes he may driue him to desperation, and finally to damnation.

Phile. What meane you by that?

Epaph. I thanke God most hartily, that such a learned man as you are, haue nowe vouchsafed to visit me in this my sickenes

Phile. No learned man but a louer of

learning: and such a one as hath a good will well to do, and enuieth no man that can do better.

Epaph. In the time of this your godly communication had with me, the Lord my God be thanked for it, I felt the heauinesse, trouble, and disquietnesse of my conscience by litle and litle to go away, & certain swæt motions of true and inward ioy to arise in my heart, so that now Satan with his wicked temptations seemeth to haue taken his flight, and the Holy Ghost with his most godly and comfortable inspiratiõs to haue entered into my breast. Whereas before, me thought I was in hell, now me thinke I am in heauen, so great quietnesse, rest, ioy, and comfort do I finde in my Conscience.

Phile, 4. Saint Paule wisheth not in vaine to the Philippians this tranquilitie & quietnesse of conscience, saying: The peace of GOD which passeth al vnderstanding, keepe your hearts and minds in Christ Iesu. Againe to the Colossians: Colos. 3. The peace of God ought rule in your hearts, to the which peace yee are called in one bodie. For no man knoweth what a pretious iewell and heauenly treasure this peace of conscience is, but such as feele it. Neither can any man feele it aright, except he hath felt afore the griefe,

griefe, paine and diſquietnes of conſcience. I may now right wel ſay with the Pſalmography: O how great and plentifull is the goodneſſe, which thou haſt laid vp for them that feare thee, and that thou haſt prepared for them that put their truſt in thee? O what great troubles and aduerſities haſte thou ſhewed me: and yet thou diddeſt turne and refreſh me: yea, and broughteſt me from the deep of the earth. Again, thou haſt brought me to great honor, and comforted mee on euery ſide. Therefore will I praiſe thee, and thy faithfulneſſe, O God. Pſalm, 31. Pſalm. 17.

Phile. Here ſee you that fulfilled in your ſelfe, which you haue full oft read in the holy ſcriptures: The Lord killeth, & maketh aliue, bringeth downe to hell, and fetcheth vp againe: Great are the troubles of the righteous, but the lord deliuereth them out of them all. 1, Reg. 2.

Chriſto. The holy man Tobie in his prayer vnto God, ſaith: whoſoeuer loueth thee, and ſerueth thee a right, is ſure of this that if this life be tempted and proued, it ſtandeth in the trying, and if he indure in patience, he ſhall haue a reward, and be highly crowned: and if he be in trouble, that God no doubt ſhall deliuer him, and if his life be in chaſtening, that he ſhal haue leaue Tobit 3.

to come vnto thy mercie. For thou hast no pleasure in our damnation. And why? After a stormе thou makest the weather faire and calme: after weeping and heauinesse thou giuest great ioy. Thy name O God of Israel be praised for euer.

Epaph. Amen.

Psalm. 125. Christo. The Psalmist also saieth: They that sowe in teares shall reape in ioy. He that now goeth on his way weeping, and beareth forth good seed, shall doubtles come again with ioy, and bring his sheaues with him.

Psalm. 124. Epaph. If the Lord himselfe had not been on my side, when satan rose vp against me, hee had swallowed me vp quicke. But praised be the Lord, which hath not giuen me ouer for a prey vnto his teeth. My soule is escaped, euen as a birde out of the snare of the fowler: the snare is broken and I am deliuered. My helpe standeth in the name of the Lord, which made both heauen and earth. But neighbour Philemon, it is good in the time of calme to prouide for tempest.

Iob. 7. We are taught of Job, that a mannes life in this worlde, is a warfare or knighthoode, and that wee therefore ought to watch and

Math. 26. pray, that wee fall not into temptation. The Scripture declareth: that after sa-

tan

tan hath tempted Chriſt, and was confoun-
ded by the word of GOD, the deuil depar-
ted from Chriſt for a ſeaſon. Whereof we
may learne to know, that he returned after-
wards vnto Chriſt and tempted him. I
feare alſo, leaſt that ſatan wil ſhortly return
vnto me and aſſaile me with new tempta-
tions.

Phile. Indeed the propertie of ſatan, when
he cannot get his purpoſe one way, is to at-
tempt ſome other meanes. But wherof are
ye afraid?

Epaph. Chriſt ſaith in the goſpell: If thou
wilt enter into life, keepe the commaunde-
mentes. Againe: doo this, and thou ſhalt
liue. He ſpeaketh of fulfilling the law. And
ſaint Paule ſaith: not the hearers, but the
doers of the lawe ſhall be iuſtified before
God. Moſes alſo pronounceth him cur-
ſed, which abideth not in al things that are
written in the law. What if ſatan ſhould
lay the law againſt me, and proue euident-
ly that I haue not fulfilled the law of God,
and therefore I cannot enter into Eternall
life and felicity, but needes muſt bee dam-
ned?

Of the law. Math. 9. Luke. 10.

Rom. 2.

Deut. 27.

Remedies againſt the curſe of the lawe.

Phile. The holy Scripture of God con-
ſiſteth of two partes, of the lawe, and of the
Goſpell. If Satan obiect the law againſt

Ioh. 1.

you: lay you against him straigh waies the Gospel. For the law was giuen by Moses, but the gospell, that is grace, fauour, remission of sinnes, truth, faith fulnesse, and euerlasting life, came by Iesus Christ. The law maketh afraid, but the Gospell comforteth. The law troubleth, but the gospel quieteth. The law vttereth sinne, but the gospel pardoneth and forgiueth sinne. The law declareth the fierce wrath of God against sinners, but the gospel preacheth the great and exceeding mercies of GOD towards penitent sinners. The law woundeth, but the gospell healeth. The law maketh sicke, but the gospell maketh whole and strong. The law driueth to desperation, but the Gospell ministreth consolation and comfort. The law killeth, but the gospel quickeneth. The law throweth downe, but the gospel lifteth vp to heauen. Therefore if Satan bee busie, and lay the law against you, and threat you vnto death & damnation, answere him with the gospell, which bringeth life and euerlasting saluation. For the law was not giuen vs of God to iustifie and saue vs, but to be a doctrine to vs, what we should either do, or leaue vndone, and to be a schoole maister to lead vs vnto Christ, that of him we might obtaine that which by no meanes may be gotten

of the law and of the gospell.

Roman. 3.

Galath. 3.

2. Cor. 3.

Why the law was giuen.

Galath. 3

gotten of the law, I meane the grace, fauor, and mercy of God, remiſſion and forgiueneſſe of ſinnes, the quietneſſe of conſcience, a new life, the gift of the holy Ghoſt, and euerlaſting life. Fly you therefore from the heauy burthen of the law, which depreſſeth and weigheth downe the conſcience: & take on you the ſweete and comfortable yoak of the goſpell, and ſo ſhall you find reſt vnto your ſoule. For the yoke therof is eaſie, and the burthen light. Mat. 11. After this manner euen from the beginning, haue all ỹ godly in the conflict of conſcience, fled from the doctrine of the law, vnto the mercifull promiſes of the Goſpell. And bleſſed ſaint Peter teſtifieth, ſaying: Now why tempt you God, to put on the diſciples neckes, the yoak which neither your Fathers, nor wee were able to beare? But wee beleeue that thorough the grace of our Lord Ieſus Chriſt, wee ſhal bee ſaued as they were. Our ſauiour Chriſt ſaid vnto the Iewes. Hath not Moſes giuē you a law, and yet none of you keepeth the law? The doctrine of the law is ſuch a burthen, that the holieſt that euer liued (Chriſt alone except) was neuer able to beare it. No maruel, for the law is ſpirituall, but we are carnall. Rom. 7. Who among vs is able to ſay: My heart is cleane: and I am free from ſin. Prou. 20.

The

The holy scripture pronounceth vs all sin-
Roman.5. ners, and our owne consciences beare wit-
nesse of the same. And how commeth it to
passe? but onely that we dow not obserue the
law of the Lord our GOD, but rather are
transgressors and breakers of the same, in
so much that if our sauiour Christ had not
Psalm.11. come in the flesh, and fulfilled the lawe for
vs, euen to the vttermost, and so pacified
his fathers wrath, we had bæn damned for
euer and euer. But Christ is come, and hath
fulfilled the law with such perfectiō as the
Rom.8. law requireth, euen at the full, and his ful-
filling is your fulfilling. Whosoeuer beleæ-
Rom.10. ueth this, and taketh Christ to be his wise-
dome, righteousnesse, sanctifying, and re-
Galath.3, demption, he cannot perish but haue euer-
lasting life.

Epaph. I pray you declare vnto me some comfortable Sentences out of the holy scriptures, that my conscience may be ascertained of Christes fulfilling of the lawe for me.

Phile. Christ saith in the gospell: Thinke
Math,5. not that I am come to destroy the lawe or the prophets, no I am not come to destroy, but to fulfill. All wæ are destroyers and breakers of the law: but Christ is a perfect fulfiller of the same, not for himself, but for

vs

vs, and his fulfilling is our fulfilling. The holy Apoſtle in his Epiſtle to the Romans ſaieth: There is no damnation to them which are in Chriſt Ieſu, which walke not after the fleſh, but after the ſpirite. For the law of the Spirit of life through Ieſus Chriſt, hath made me free from the law of ſinne and death. For what the law coulde not doe (in as much as it was weake becauſe of the fleſh) that performed God, and ſent his ſonne in the ſimilitude of ſinne full fleſh and by ſinne damned ſinne in the fleſh, that the righteouſneſſe of the law might be fulfilled in vs, which walke not after the fleſh but after the ſpirit. Heere ſee you that where as none of vs were able to fulfill the law, Chriſt the ſonne of GOD hath fulfilled it for vs, and by his meanes deliuered vs from the law of ſinne and Death. Again, in the ſame Epiſtle: Chriſt is the perfect fulfilling of the law, to iuſtifie all that beleeue. So many therefore as doo beleeue, are iuſtified, & for them Chriſt himſelf hath fulfilled the law to the vttermoſt. To the Galathiãs hee alſo ſaith: Chriſt hath deliuered vs from the curſe of the law, inaſmuch as he was made accurſed for our ſake. For it is written: Curſed is euery one that hangethon a tree, &c. If Chriſt by his death and paſſion

Rom. 8.

Roman. 10

Galath. 3.

passion hath deliuered vs from the curse of the lawe, how then can the law condemne vs? Item, in the same Epistle: When the time was ful come, God sent his son made of a woman, and made bond vnto the lawe to redeeme thē which were bond vnto the law, that we through election migh receiue the inheritance that belongeth vnto the naturall sonnes. If Christ became man, and was made bond vnto the law, to redeeme and deliuer vs from the lawe, what power then hath the law ouer vs that it may condemne vs? If we be through the free choise of God, admitted to be the sonnes of God: then are we no more slaues vnto the lawe, nor any more bond to the subiection thereof, that it may casse vs away as wicked transgressors and heires of eternall damnation. For it is fulfilled for vs in Christ. To the Ephesians hee writeth on this māner: Christ is our peace, which hath made of both one, he speaketh of the Iewes and Gentiles, and hath broken downe the wall that was a stop betweene vs, and hath also put away through his flesh the cause of hatred, euen the lawe of Commandements contained in the law written, &c. Here haue wee the cause why God was angrie with vs. Verily because we fulfilled not the law.

Galat. 3

Ephes. 4.

Now

Now Chriſt is come, and hath put away the cauſe of this anger and hatred, that is to ſay, he hath fulfilled the law for vs, and reconciled vs vnto God, ſo that now the father for his ſake hateth vs no more, but loueth vs, is no more angrie, but wel pleaſed with vs, and accepted his fulfilling of the lawe as our own fulfilling. Alſo to the Coloſians: Chriſt (ſaith hee) hath put out the handwriting that was againſt vs, contayned in the law written, and that hath he taken out of the way, and hath faſtened it to his croſſe, and hath ſpoiled rule and power and hath made a ſhew of them openly, and hath triumphed ouer them in his own perſon. If Chriſt hanging on the croſſe hath by the vertue of his paſſion and death, put out the handwriting that was againſt vs contained in the lawe, then is our bonde made ſtraſtrat and voide, and we ſet at libertie, for ſo much as Chriſt by his bloud hath both payed our debt vnto God the father, and alſo ſubdued and brought vnder foote all our enemies. The epiſtle to the Hebrues hath theſe words: The commandement that went afore is diſanulled, becauſe of weakeneſſe and vnprofitableneſſe. For the Law brought nothing to perfection, but was an introduction to a better hope, by the which

Coloſ. 2

Hebru. 7.

we

wee drawe nigh vnto God. Heere are we taught also, that forasmuch as by the law no man can bee made perfect (for who among vs fulfilleth the law?) wee haue our perfection in Christ, by whom for our sake the law is fulfilled, and remission of sinnes and euerlasting life is freely giuen vnto vs. This is the hope, profite, and libertie, which so many as beleeue receiue in Christ. Let therefore the terrours and curse of the law neuer trouble you, though Satan do neuer so much laie it vnto your charge: but remember what the Apostle saieth. Ye Rom.6. are no more vnder the law, but vnder grace. Againe, Now are wee deliuered from the Rom.7. law, and dead vnto it: wherevnto we were in bondage, that we should serue in a new conuersation of the Spirit, and not in the olde conuersation of the letter. For if righteousnesse commeth by the lawe, then died Christ Iesus in vaine. But we know, saith Galat.2. the Apostle, that a man is not iustified by the deeds of the law, but by the faith of Iesus Christ. And we haue beleeued on Iesus Christ, that wee might be iustified by our faith in Christ, and not by the deedes of the law, because by the deeds of the law no flesh shall bee iustified. Againe: as ma- Galath.5. nie of you as are iustified by the lawe, are

fallen

fallen from grace. We looke for and hope in the spirit to be iustified thorough faith. For in Christ Iesu, neither is circumcision any thing worth, neither yet vncircumcision: but faith which worketh by loue. Comfort your selfe neighbour Epaphroditus, against the assaults of Satan, with these sweet sayings of the Holy scriptures, and so shall neither the feare nor the curse of the Lawe hurt you.

Epaph. God bee thanked. I trust I am now wel armed against foule Satan for this matter. But what if hee lay my sinfull life vnto my charge, and so burthen my conscience with that, that I knowe not what to doe, but am like to fall into desperation? What shall I answere? How shal I escape? For I confesse vnto you, that I haue beene all my life time a very grieuous Sinner, and haue greatly offended the Lorde my God. Remedies against sin.

Phile. Discomfort not your selfe, but take a good heart vnto you. You are in this behalfe in none other case than all the saints, and faithfull people of God haue beene before you, and are at this day. For all haue sinned and want the glorie of GOD. All haue gone astray like lost sheepe. We are vnprofitable seruants. Al our righteousnes is Roman. 3. Esay. 53. Luke. 17. Esay. 63.

is as a cloth defiled with menstrue. If we say, we haue no sinne, we deceiue our selues
1.Ioh.2. and the truth is not in vs: but if we cõfesse our sinnes, God is faithfull and righteous to forgiue vs our sinnes, and to clense vs from all vnrighteousnes.

Epaph. What shall I doo then, that sinne may be no clog vnto my conscience?

Phile. Let it repent you that euer you of-
Repẽtance. fended so louing a Father, and so gentle a Lorde. Bee heartily sorie for your misdoinges, lament and inwardly bewaile your wretchednesses, which so wickedly haue transgressed and broken the holy commandements of the Lord. For this hearty and vnfeined repẽtance is a godly preparation to saluation, and without it none can be saued. Therefore Iohn Baptist, Christ and
Marke, 1. his apostles, began their preaching of repẽ-
Matth, 3. tance. For whosoeuer is not brought into
Acts. 3. the knowledge of himselfe, hee shall neuer haue delight to come vnto Christ. For such
Math. 9. as thinke themselues whole, haue no pleasure in a physician, but they that are sicke.

Epaph. And will God accept this my repentance?

Phile. Heare what God saith by the Pro-
Esay. 66. phet: Whome shall I regarde? Euen him that is poore, and of a lowly troubled spirit

and

and standeth in awe of my wordes. The Psalmist also saith: a sacrifice to God is a troubled spirit: a broken and a contrite hart O God shalt thou not despise. Againe: The Lord is nigh vnto them, that are of a troubled heart, and he wil saue them that are of a broken spirit. Psalm. 51. Psalm. 23.

Epaph. O Lord take away from mee that stony heart which cannot repent, and giue me that fleshie heart, which gladly and willingly lamenteth her sinnes and miseries, and vnfeinedly delighteth in a new life: but what, Is repentance inough? A prayer: Ezech. 11.

Phile. As you earnestly and from the very heart doo repent you of your former sinfull life: so likewise humble your self in the sight of God, and confesse your selfe vnto him a most wicked, vile, and miserable Sinner. Cry in your heart with Dauid, and say: Haue mercy vppon mee, O God, after thy great goodnes: according vnto the multitude of thy mercies doe away mine offences. Wash me throughly from my wickednesse, and cleanse mee from my sinne. For I knowledge my faults and my sinne is euer before me. Against thee only haue I sinned, and done euill in thy sight. O turne thy face from my sins, and put out all my misdeedes. Make me a cleane heart, O God, Psalm. 51.

and renewe a right spirit within mee. Cast mee not away from thy presence, and take not thy holy spirite from mee. Crie with that lost sonne, and say: O father, I haue sinned against heauen and against thee, and
Luke. 18. am no more worthy to be called thy sonne.
Crie with the Publican, and say: O God
Mark, 7. bee mercifull vnto mee a sinner. Crie with the leaper, and say. O Lord if thou wilt,
Marke. 16. thou art able to make me cleane. Crie out with the blinde man, and say: O Iesu the
Matth. 15. sonne of Dauid haue mercie on mee. Crie with the woman of Canaan, and say: Haue
Math. 8. mercie on me, O Lord thou sonne of Dauid: my Daughter is grieuously vexed of the Diuell. Crie with the Centurion and say: I am not worthie that thou shouldest enter vnder the roofe, but speake the word onely, and my sonne shall be healed. But vnto this your heartie repentance & humble confession of your sinnes, you must put most mightie and strong faith, beleeuing that God the father for his promise sake made vnto all penitent sinners in Christs bloud, will freely and most mercifully forgiue and pardon al your sinnes, bee they neuer so many or grieuous: For without this faith, all that euer you doe is nothing worth, as the apostle saith: Whatsoeuer is

not

not of faith, is ſinne. Caine repented and confeſſed his fault, ſaying: My ſin is greater than I may deſerue to be forgiuen: but becauſe he wanted faith, hee fell into deſperation and was damned. Iudas repented and confeſſed his ſinne, ſaying: I haue ſinned, betraying the innocent bloud, yea hee alſo made ſatiſfaction ſuch as it was: but notwithſtanding, becauſe he added not faith vnto his repentance, confeſſion and ſatiſfaction, all was in vaine. Peter his fellow diſciple, ſinned alſo grieuouſly, but becauſe hee earneſtly repented, and alſo faithfully beleeued to haue remiſſion of his ſinnes by the pretious bloud of his maſter, whom hee afore had both denied and forſwore: hee was forgiuen, and receiued into fauour againe. For by Faith wee are made of the children of wrath, the ſonnes of GOD. By faith we are maried vnto Chriſt. By faith are our hearts purified. By faith Satan is ouercome. By faith the world is vanquiſhed. By faith wee are preſerued from damnation. By faith wee are iuſtified and made righteous. By Faith the wrath of God is aſſwaged. By Faith we worke the will of GOD. By Faith our prayers are heard, and our requeſtes granted. By faith we pleaſe God.

Roma. 14. Gen. 4. Matth. 17. Mat. 26. Epheſ. 1. Iohn. 1. Oſe. 3. 1. Iohn. 5. Iohn. 6 Marke. 11.

Ioh.11. By faith wee be made the children of light.
By faith we are borne a newe of God. By
1.Cor.3. faith we are made the temples of the Holy
Ghost. By faith we vnderstand the myste-
Roman,8. ries of God. By faith we preuaile against
the gates of hell. By faith we are made the
Lib.de.fide ad Petrum. heires of God, and fellowe-heires with our
Lord and Sauiour Christ Iesu, of euerla-
sting glorie. Faith (as saint Augustine saith)
is the beginning of mans saluatiō. With-
out faith no man can reach or come vnto
the number of the sonnes of God. With-
out faith all the labour of man is frustrate
and void. Faith saith saint Ambrose is the
roote of all vertues, and whatsoeuer thou
buildest on this foundatiō, that alone pro-
fiteth vnto the reward of thy worke, fruit,
and vertue. Faith saith hee, is richer than al
treasures, stronger than all corporall pow-
er, and more healthfull than all physitians.
Therfore look that you haue this true faith
in you, and that you cleaue both tooth and
naile (as they vse to say) to the merciful and
comfortable promises of God. So may
you be sure to haue remission and forgiue-
nesse of your sinnes.

Epaph. I beleeue, O Lord helpe thou my
vnbeleefe. O Lord increase my faith. O hea-
The sicke mans con- uenly father, my God and my Lord, I with
all

an aſſured perſuaſiō of thy gōdnes toward me, moſt humblie beſæch thæ for Jeſus chriſts ſake, mercifully to behold me a moſt miſerable ſinner, and clærely to forgiue me all thoſe ſinnes and wickednesſes, which I wretched creature haue committed againſt thæ my Lord God, from the houre of my birth vnto this præſent time. Forgiue me all my ſinnes for thy names ſake, they bæ both many and great. Oh remember not the ſinnes and offences of my youth: but according vnto thy mercie thinke vpon me, O Lord for thy gōdneſſe: Oh remember not mine old ſinnes, but haue mercy on me, yea & that righ ſoone: for I am come to great miſerie. Helpe me, O God of my ſaluation, for the glorie of thy name: O deliuer me, & be mercifull vnto my ſinnes for thy names ſake. So ſhall I giue thæ thanks for euer, and magnifie thy bleſſed name, world without end. confeſſion of his ſinnes. Pſalm. 25. Pſalm. 76.

Euſeb. Amen,

Phile. Doubt not neighbor Epaphroditus, but that GOD hath gratiouſly heard this your humble ſute, and alſo graunted your requeſt. He hath forgiuē you all your ſinnes. Hæ will neuer lay them to your charge. Hæ hath caſt them away behind his backe, ſo that he wil neuer remember them

Jeremy.3. more, as he ſaith by the Prophet: I will forgiue their miſdæds, and will neuer re-
Ezech,18. member their ſinnes any more. Againe: If the vngodly will turne away from all his ſinnes that he hath done, and kæpe all my commandements, and doe the thing that is equall and right, doubtleſſe hæ ſhal liue and not die. For al his ſinnes that hæ did before, they ſhall not be thought vpon, but in his righteouſneſſe that he hath done he ſhall liue. For haue I any pleaſure in the death of a ſinner, ſaith the Lord God, and not rather that he conuert and liue? Item, Repent, and turne you from all your wickednelles, ſo ſhall there no ſinne doe you harme. Caſt away from you al your vngodlineſſe that ye haue done: make you newe hearts, and a new ſpirit. Wherefore wil ye die, O ye houſe of Iſrall: ſeeing I haue no pleaſure in the death of him that dieth, ſaith the Lord God. Turne you then, and yæ ſhall liue. Therefore feare not good brother, but continue faithfull and repentant vnto the end, and ye ſhall ſurely liue.

Of ſinne. Epaph. Sinne is an heauie burthen,
Pſalm.9. and very diſpleaſaunt vnto the Lorde our God, and maketh ſinners to fly from the face of God, for as much as they know that God hateth ſinne, and all them that

do commit it.

Phile. I confeſſe ſinne to be an heauy burthen, and diſpleaſant vnto God: yet as heauie as it is, Chriſt hath taken it on him, and borne it away, as the Prophet ſaieth: Hee hath taken on him our infirmities, & borne our ſickneſſe. This witneſſeth ſaint Peter, ſaying: Chriſt himſelfe bare our ſinnes on his bodie on the Trœ, that wœ being deliuered from ſinne ſhould liue vnto righteouſneſſe. And whereas you ſay, That ſinne maketh ſinners to flie from the face of God, I anſwere: It driueth indœd the obſtinate and deſperate ſinners from God, but not the penitent which repent in faith, & turne vnfeinedly vnto the Lord their God, being aſſuredly perſwaded that hee is a father of mercies, and God of all conſolation, and that he for Chriſtes ſake will forgiue them. Do they which feele thēſelues ſick, weake, and diſeaſed flie and runne away from the Phyſician? They rather make haſte and ſpœde vnto the Phyſician, being nothing at all afraid of him, becauſe they are ſicke and diſeaſed, but rather ſo much the more do they deſire to come vnto him, to ſhew him their wounds, and to diſcloſe their diſeaſes, that they may be made whole. Now is Chriſt a Phyſitian, and all we thorough

Eſay. 3. Math. 8.

1. Pet. 2.

2. Cor. 1.

Math. 9. sinne are diseased, shall we therefore runne away from Christe, and not rather make haste vnto him? What physitian is so ready as Christ our physician to heale the soule? Who euer came to him with a faithful and penitent heart, and was refused? Who euer sought remedie at his hande, and was not holpen? Who euer opened vnto him his diseases, and was not cured? He calleth all without exception (be they neuer so diseased, and loaden with the burthen of sin) vnto him, and promiseth that hee will ease them of their burthens, and make them whole. And is it to be thought that hee will refuse sinners when they come vnto him? Come vnto me (saith he) all yee that labour Matth. 11. and are laden, and I will refresh you. Take my yoke vpō you, and you shal find rest for your soules. For I came not to cal the righteous, but sinners to repentance. The son of man came to seeke and saue that was lost. Luke. 19. Howe frequented hee the companie of sinners, when he was in this world? And that Math. 9. to this ende, onely that hee might call them through his godly Sermons vnto repentance, vnto the fauour of God, and vnto the fellowship of the saintes, insomuch that he was called a friende of open sinners, and Math. 11. whores? How defended he alway humble & penitent

penitent sinners, against the proud and stif- Luke. 7.
necked Pharisies and iusticiaries: When
zache being a sinner, and the Prince of the Luke, 19.
publicans, sought to see Christ, how louing-
ly did Christ speake vnto him, and friendly
came into his house, eate and dranke with
him: When Marie Magdalen beeing a
greeuous sinner, came vnto Christ, he re- Luke, 7.
fused not her cõpany but talked most gent-
ly with her, comforted hir, receiued hir into
his fauour, quieted her conscience, healed
her diseases, and gaue her euerlasting life.
When the poore Publican, which had both Luke, 17,
oft & greeuously offẽded the Lord his God,
came into the Temple to pray, and in his
praiers humbled himselfe before the Maie-
stie of God, and confessed himselfe a sinner,
was hee not ioyfully receiued into the fauor
of God, and pronounced more righteous,
euen by the mouth of Christ, than the proud
Pharisie for al his glistering workes: How
ioyfully was that vnthriftie, prodigall, Luke, 15.
and wastfull sonne receiued home againe?
What friendship found that theefe which
was crucified with Christ, at the hande of
Christ, when he said: Lorde remember me
when thou commest into thy kingdome?
Did not Christ straightwaies answere him
and said: This day shalt thou be with mee
in

in Paradiſe. And yet was he both a theefe, a ſeditious perſon, and a murtherer. Chriſt refuſeth none although neuer ſo grieuous a ſinner, if he wil come vnto him. Turne yee vnto me, and I will turne vnto you, ſaieth the Lord of hoaſtes. Thou diſobedient Iſ- raell, turne againe ſaith the Lord, and I will not let my wrath fall vppon you. I am mercifull (ſaith the Lord) and I will not al- way beare diſpleaſure againſt thee. But this I will, that thou know thy great blaſ- phemy: namely, that thou haſt vnfaithfull- ly forſaken the Lorde thy God, and haſt made thy ſelfe partaker of ſtrange Gods, vnder all greene trees, but haſt had no will to heare my voice, ſaieth the Lorde. O ye diſobedient children, turne againe, ſayeth the Lord, and I will be married with you, &c. O ye diſobedient childrē, turne againe, ſaying: Lo, we are thine: for thou art the Lorde our God, and ſo ſhall I heale your backe turninges. Who will not boldlie come vnto ſo mercifull a Lorde, and moſt louing father, ſeeing he ſo gentlie calleth al men vnto him, bee they neuer ſo grieuous ſinners, and promiſeth that he will not re- fuſe them, but louingly receiue them, ne- uer laie their offences vnto their charge, but to forget them and caſte them behinde

Zach. 1.

Iere. 3.

his

his backe, that he will neuer either remember them, or looke vpon them more.

Theoph. The Lorde is mercifull, gentle, and louing, patient, long ſuffering, and of much kindneſſe, and ready at all times to forgiue, yea, euen when hee is at the point to punish, The Lord is louing vnto euery man, and his mercy is ouer all his workes. The Lord is good and gratious, and of great mercie vnto all them that call vppon him. The Lord is full of tender compaſſion and great mercy, long ſuffering, and of much goodneſſe. Hee will not alway be chiding, neither keepeth he his anger for euer. Hee dealeth not with vs after our ſins, neither rewardeth hee vs according to our wickednes. For looke how high the heauen is in comparison of the earth: ſo great is his mercy alſo towardes them that feare him. Looke how wide alſo the Eaſt is from the Weſt: ſo farre hath hee ſet our ſinnes from vs. Yea, like as a father pittieth his owne children: euen ſo is the Lord mercifull vnto them that feare him. For he knoweth whereof we be made: he remembreth that we are but duſt. With the Lord there is mercy, and with him is plentious redemption, and he ſhal redeem Iſraell from al his ſinnes.

Pſalm. 54. Pſalm. 88. Pſalm. 133. Pſalm. 103.

Phile.

Phile. The great kindneſſe and deare harti e loue of God towarde vs, appeareth not onely in this, that hee both willingly and gladly admitteth and receiueth Sinners whenſoeuer they repent and turn vnto him but in that hee alſo moſt diligently ſeeketh them out, fetcheth them home againe, and giueth them grace to repent and turn, that they may be ſaued. This thing is very liue-
Luke. 10, ly deſcribed and ſet forth in the parables of the ſtrayed ſheepe, of the loſt groat, of the prodigall ſonne, and of the wounded man. Herein is loue, ſaith ſaint Iohn, not that we loued God, but that he ſaued vs, & ſent
1. Iohn. 3. his ſonne to be the agreement for our ſins. Saint Paule ſaith: GOD ſetteth out his
Roman. 3. loue toward vs, ſeeing that while wee were yet ſinners, Chriſt died for vs. Much more then now, we that are iuſtified by his bloud ſhall be ſaued from wrath through him. For if when we were enemies, we were reconciled to God by the death of his ſonne, much more ſeeing we are reconciled, wee ſhall bee preſerued by his life.

Epaph. I beleeue that God is a mercifull father for Chriſts ſake, to all them that do truely repent, beleeue, & conuert vnto him: but is it not to be feared, that my repentãce and conuerſion is too late?

Phile.

Phile. Be of good comfort, neighbour Epaphroditus, there is no repentance and conuerſion too late in this worlde, ſo that it be true and procæde from a contrite heart, & humble ſpirit. For at whatſoeuer houre a ſinner doth mourne and lament for his ſinnes, God promiſeth that hee will ſo forgiue him his iniquities that hee will neuer remember them more. And Chriſt ſaieth: Bleſſed are they that mourne, for they ſhall be comforted. In the holy ſcriptures God doth very often call vs vnto repentance, but hee appointed not either this or that time, daie and houre, but hee willeth vs to repent, and promiſeth that whenſoeuer we returne vnto him, wee ſhall be ſafe, and eſcape from death vnto life. Our Sauiour Chriſt alſo biddeth all that are diſeaſed to come vnto him, and promiſeth that he will eaſe them, but he aſſigneth no time, but at all houres hee promiſeth grace, mercy, fauour, helpe and comfort. Chriſt is a ſauiour for all ages, and refuſeth no conuerſion, although neuer ſo late. If we come in Childhood, in youth, in middle age, or in old age, whenſoeuer we come, wee ſhall be receiued: onely let vs come. It is better late than neuer. God is alike mercifull in all ages: Chriſt is a ſauiour able enough to ſaue at all

Remedies againſt late repentance and conuerſion to God.

Math. 5.

Marke. 11.

all times. He ceaseth not to be called Ie-
Math.1, sus, that is to say a Sauiour, neither ceas-
seth hee at any time to saue, as the Apostle
saith: Iesus Christ yesterday, and to day,
and the same continueth for euer. If Christ
were appointed of God the Father a Sau-
Hebru.13. iour for certaine times, & not for all times:
so should he be no perfect Sauiour: if hee
Note. could not as effectually saue at the houre of
death, as at the houre of the birth, hee were
vnworthy the name of a Sauiour. But hee
abideth a Sauiour for all ages, and for all
kinde of people, so that they vnfeinedly re-
pent, beleeue, and turne. Set before your
Math.20. eyes the parable which we read in the Gos-
pell of them that were hired to worke in
the vineyard. Some came early in the mor-
ning, some about the third houre, some a-
bout the sixt and ninth houre, & some came
about the Eleuenth houre. And whē night
once came, that they should receiue their
Wages, all had like reward. When they
that came first, saw that they that came
last and wrought but one houre, were equal
vnto them which had borne the burthen
and heate of the daie, and receiued like re-
warde: one of them murmured and grud-
ged at the matter, but it was aunswered:
Friend, I doo thee no wrong, take that is

thine

thine and go thy way: I will giue vnto this last euen as vnto thee. Is it not lawfull for mee to doe as mee listeth with mine owne goods? Thus you see, that they which came at the latter end of the day, and wrought in the vineyard but an houre, were not refused, but receiued the like reward with them that came first. Onely let vs be labourers and no loiterers, only let vs come vnto the Lordes Vineyarde, and not runne away backeward, and at what soeuer houre wee come, we shall be welcome, and receiue our reward with the first. Againe the history of the theefe that hanged on the right hand of Christ, which theefe was full of wicked deeds, and neuer turned vnto God, vntill the verie houre of his death, declareth manifestly that there is no conuersion in this life too late, if it be accompanied with true repentance and vnfeined faith. The theefe hanging vppon the crosse, and at the verie point of death, onely said vnto Christ, Lord remember mee when thou commest into thy kingdome. And Christ well accepting his conuersion, saide vnto him: Truely I say vnto thee: this day shalt thou bee with mee in Paradise. Who is there will nowe despaire of the good will, and fauourable mercie of GOD, seeing that this theefe Luke, 23.

conuer-

conuerting at the verie laste houre of his death, was not of Christ reiected, but receiued, and made a fellow citizen with Christ, of ioyfull paradise.

Epaph. But I haue many times greeuously offended the Lord my God, and broken his holy commandements.

Phile. This is no let vnto your saluation, so that your conuersion be vnfeigned. The righteous man sinneth seuen times in the day. Who liueth and sinneth not? All goe astraie. There is none good but God alone. All our righteousnesses are as a cloth defiled with menstrue. If God shoulde deale with the most holy, and most perfect according to their deserts, they should finde nothing in themselues but worthy damnation. Dauid with other very many of the old testament, oftentimes sinned and offended God with their wicked actes, yet foral much as thy repented and vnfeinedlie turned vnto God, they were receiued into fauour & saued. The disciples of Christ, Peter and his fellowes were sinners also, and manie times did that which is not righteous in the sight of God: yet they bewailing their miseries, and truely returning vnto God, were admitted into the number of Gods elect. God is that Lord, which forgiueth

Prou. 20. Eccles. 7.

2. Reg. 1. Gen. 29.

neth not onelie one Talent, but the whole debt of ten thousand Talents, if wee come truly vnto him, and knowledg our beggerie, yea our nothing. If God would that we should forgiue one an other so oft as we offend, doutlesse GOD wil also forgiue vs whensoeuer wee offend, if we vnfeinedlie turne vnto him, bee our sinnes neuer so manie and grieuous. Marie Magdalen sinned ful oft, yet was she forgiuen, as it is written of hir: Many sinnes are forgiuen hir, because she hath loued much. The Publican was with out doubt a verie grieuous sinner, and hadde many times broken the commandements of God: yet so soone as hee humbled himselfe before the throne of Gods maiestie, & appealed vnto his mercie hee was receiued into fauour, and pronounced of Gods owne mouth, more righteous than the pharisie, for al his glistering works and outward holinesse of life. King Manasses in his praier confessed vnto God that he had sinned aboue the number of the sandes of the Sea, and that his iniquities were innumerable: Yet after hee returned vnto the Lord, they were all forgiuen, and he receiued into fauour. If there be not daily remission of daily sinnes at the hande of God for Christs sake, why are we commanded

Math. 18.

Luke. 7.

Luke. 18.

Math. 6. & Luke. 11.

ded daily to pray for the forgiuenesse of our
Ierem. 12. sinnes? If the fauour of God bee promised
at all hours to such as vnfeinedly turn vn-
to their Lord God, and seeke him in single-
nesse of heart: then followeth it, that sinne
wee neuer so oft, and neuer so grieuously,
Hebru. 7. yet if heartie repentance come, there is a
hope of remission of sinnes through the
bloud of Christ. If Christ be an euerlasting
Bishop, then is hee able at all times to saue
Math. 1. euen at the full, those which come vnto god
through him. If Christ goeth forth to bee
Rom. 8. called Iesus, that is to say, a sauiour, then
ceaseth hee not to saue sinners. If Christ
be our intercessor, mediator, and aduocate
vnto God the father, euen vnto the worlds
end, thē may we assure our selues through
him to haue remission and forgiuenesse of
all our sinnes, euen vnto the ende of the
world. yea and that at all times, sinne we
neuer so oft and grieuously, if wee repent,
beleeue and amend. Therefore though you
haue many times grieuously offended the
Lord your God, and broken his holy com-
mandements, yet despaire not, but turne
againe vnto the lord your God, and he will
turne vnto you, deliuer you and saue you.
Rom. 10. For he is the father of mercies, and God of
all consolation. Hee is rich enough for all
them

them that call vppon him. If you doe thus, though your sinnes be as red as scarlet, yet shall they be as white as snow. And though they were like purple, yet shall they be as white as woll. Heare what God saieth by the prophet: Commonly when a man putteth away his wife, and she goeth from him and marrieth with an other, then the question is: Should hee resort any more vnto hir after that? Is not this field then defiled and vncleane? But as for thee; thou haste plaied the harlotte with many louers: yet turne againe to me, saith the Lord, &c: and I will not let my wrath fall vppon you. I am merciful saith the Lorde, and I will not alway beare displeasure against thee, O turne againe and I wil be married with you. Whom would not these words incourage to come again vnto the Lord his God, and throughly bee perswaded of Gods louing fauour towardes him, and of the forgiuenesse of his sinnes, be they neuer so many and grieuous, if he repent, beleeue and amend? Iere. 3.

Epaph. These things comfort well my weak conscience. But one thing doth greatly discourage me.

Philet. What is that?

Epaph. I haue no merites, nor plentie

Remedies against the want of merites.

of good workes, wherwith I may make God fauourable to mee: but I am a barren figtree, void of all good fruit.

Phile. The want of merits ought not to
1. Tim. 3. plucke you from comming vnto God. God loueth not vs for the righteous workes which we haue done, but for his mercies sake. If our saluation came of workes and merits, then were grace no more grace. If
Rom. 11. euerlasting life were gotten by deseruings,
Rom 6. then were it not the gift of God. through
Ephes 2. Iesus Christ our Lord. But the Apostle saith: By grace are ye saued through faith, and that not of your selues: it is the gift of God, and commeth not of workes, least any man should boast himselfe. If righteousnes
Math 9. come of the lawe: then Christ is deade in
Luke. 15. vaine. Christ came not to cal the righteous but sinners to repentance. And wee are
Luke. 10. taught in the Gospell, that ioy shall be in heaue ouer one sinner that repenteth, more than ouer nine tie & nine iust persons which need no repentance. What had the wounded man deserued, that he should be healed? What had the strayed sheepe merited, that the sheepheard should so louingly fetch her home againe? What good workes brought Mary Magdalen, when Christ receiued her vnto grace, and forgaue her her sinnes? and

so

so likewise of diuers other. If God should saue vs because of our merits & good workes so should we chose God by our workes and merits, & God not by vs his fauour, grace and mercy. But Christ saith: Ye haue not chosen me, but I haue chosen you. And S. Iohn wondering at this great mercie of God bursteth out into these words & saith: Behold what loue the father hath shewed on vs, that we should be called the sons of God. Againe. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sins. And saint Paule saith: God the father hath chosen vs in Christ, before the foundations of the world were laide. God therefore did chose vs by his grace, and not we him by our workes and merits. I will haue mercy said God to Moses, on whom it pleaseth me to haue mercy, and I will haue compassion on whome it is my pleasure to haue compassion. It lyeth not therefore in a mans will or running, but in the mercie of God. And the Psalmist saieth, speaking of God and of himselfe: He hath saued me because it was his pleasure to saue me. Againe he saith: Thou shalt saue them for nothing. What is to say, saith saint Augustin, thou shalt saue them for nothing, but that thou

Ioh. 15.
Iohn. 5.
Ephes. 1.
Rom. 9.
Psalm. 18.
Psalm. 36.

findest nothing in thē wherfore they should be saued, and yet sauest thou them. Freely
Lib. 1 contra Pelag. dost thou giue, freely dost thou saue. And Saint Ierom alledging the same sentence
Roma. 13. against the Pelagians, saieth: That the
De predest. sanctorum. righteous are not saued by their owne merites, but by the tender mercies of God. If we shall consider our merites, saieth Chrysostome, wee are not onely worthy of no reward, but wee are also worthy punishment. Let all mennes merites which perished by Adam, bee still and keepe silence, saith saint
De vocat. Gen. Cap. 5. Augustine, and let the grace of God reigne which reigneth thorough our Lord Iesus Christ. The redemption of Christes bloud should waxe vile and become of no price (saieth Saint Ambrose) if the iustification which commeth by grace were due vnto merites going afore. Dauid saith in a certaine
Psalme. Praise the Lord, O my soule, and all that is within me, praise his holy name.
Psalm. 103. Praise thou the Lorde, O my soule, and forget not his benefits, which forgiueth all thy sinnes, and healeth all thine iniquities, which saueth thy life from destruction, and crowneth thee with mercy and louing kindnesse. All those good men from the verie
Note. beginning, haue attributed and giuen the whole glory of their iustification, vnto

their owne merites and good workes, but to the free grace and vndeſerued mercie of God, that GOD may bee all in all: and that he which reioiceth ſhould reioice in the Lord. For the contentation and quietnes of your conſcience in this behalfe, remember that Chriſt came not to call the iuſticiaries, but ſinners to repentance. Remember that Chriſt is a phiſition, and that the whole hath no need of a phiſition, but ſuch as are ſicke. Remember that Chriſt calleth vnto him all ſuch as are diſeaſed, and laden with the burthen of ſinne. Hee requireth no merites, onely come. Remember that the Sonne of manne came to ſeeke, and to ſaue that that was loſte. Remember that Chriſt is called a Sauiour, to the end that he ſhould ſaue thē, which otherwiſe ſhould periſh. Heare alſo what GOD ſaith by the Prophet: Come to the Waters all ye that be thirſtie, and ye that haue no money come buy that yee may haue to eate. Come buy Wine and milke without any money, or money worth. Wherefore doe you laie out your mony for the thing that feedeth not, and ſpend your labour about the thing that ſatisfieth you nothing? But harken you rather vnto me, and ye ſhall eate of the beſt, and your ſoule ſhall haue his pleaſure

1. Gor. 15.
Matth. 9.
Luke 19.
Matth. 9.
Matth. 11.
Matth. 1.
Luke. 2.
Eſay. 55.

Ioh.7 in plentiousnesse. Incline your eares, and come vnto me: take heede, I say, and your soule shal liue. Our sauiour Christ also saith:

Apoc.22 If any man thirst, let him come vnto me, and drinke. Againe in an other place: I will

Apoc.22. giue to him that is a thirst, of the wel of water of life. He that ouercommeth shall inherite all thinges, and I will bee his God, and hee shall be my sonne. Item, Let him that is a thirst come, and let whosoeuer will, take of the water of life free. Here is the fauour of God, remission of sinnes, the gift of the Holy Ghost, quietnesse of Conscience, & euerlasting life promised freely without merites or deserts, to so many as will

Esay 61. Luke.4 come vnto Christ with a repentant heart and faithfull mind. For Christ was sent of God the father to preach good tidings vnto the poore. that he might bind vp the wounded hearts, that he might preach deliuerance to the captiue, and open the prison to them that are bound, declare the acceptable yeare of the lord, and comfort al them that are in heauinesse. He came into this world to saue sinners. Therefore let it not dismay you, though you find in your selfe plenty of

1. Tim.1. sinnes, and good workes very few. Cast rather the eyes of your mind with strong faith on Christ, and on his righteousnesse, on his merites,

merites, paſſion and death, on his bleſſed bo-
dy breaking, and his pꝛetious bloud ſhed- 1. Cor. 5
ding. Beleeue him to be ordained of God
the father, to be your wiſedome and righte-
ouſneſſe, your ſanctification and redempti- Iere 9.
on, that as it is written: Hæ that reioiceth
ſhould reioyce in the Lord. Count all your
merits, good wokrs, and righteouſnes, vile Philo. 3
& of no pꝛice for the excellency of the know-
ledge of Chꝛiſt Ieſus our Lord. Labour to
win Chꝛiſt, and to be found in him, not ha-
uing your owne righteouſneſſe which com-
meth of the law, but that which is thꝛough
the faith of Chꝛiſt, euen the righteouſneſſe
which commeth of God thꝛough faith, that
you may know him & the vertue of his re-
ſurrection, and fellowſhip of his paſſions.
Hæ that thꝛough true faith hath gotten
Chꝛiſt, put him on his backe with all his
righteouſneſſe and holineſſe, he is not alto-
gither, without merits, neither walketh he
naked in the ſight of God. Unto this exhoꝛ- Rom. 13.
teth ſaint Paule, when he ſaith: Put yæ on
the Lord Ieſus Chꝛiſt: that is to ſay, cloth
your ſelfe thꝛough faith with all the merits
and wokrkes of Chꝛiſt. Take his righteouſ-
neſſe, holineſſe, perfection, pꝛaying, faſting,
watching, law fulfilling, myꝛacles wokking
pꝛeaching, paſſion, death, reſurrection, aſ-
cenſion,

cenſion, and all that euer hee hath to, bee yours. Beleeue him to bee giuen you of God, with all that euer hee hath. Chriſt is yours, all therefore that euer Chriſt merited in his flesh, is yours also: as the Apoſtle ſaith: God ſpared not his owne ſonne, but gaue himſelfe for vs all, how can it bee then that with him hee ſhould not giue vs all things also? If you on this manner put on Chriſt, his merits and goodworks through true faith, you ſhall not appeare before god an vnfruitefull figge tree, neither ſhall the curſe of God fall vppon you. Heare what ſaint Auguſtine ſaith: All my hope is in the death of my Lord. His death is my merite and my refuge, my health, life, and reſurrection. The tender mercie of the Lord is my merite. I am not without merites, ſo long as that great Lord of mercies faileth not. And if the mercies of the Lorde bee plentious, then am I alſo plentious in merits. The mightier that hee is to ſaue, the better is my ſtate and condition, and the more free am I from all daunger. Heere ſee you that this godly man ſaint Auguſtine knoweth none other merites that may doe him good, but the merites of Chriſtes death and paſſion. He counteth Chriſtes merites his merites, and ſaieth: that hee is not without

Rom. 8.

Matth. 21.

In Manu. cap. 22.

without merites, ſo long as the Lord of mercies faileth not. In another place hee alſo ſaieth: All my hope and aſſurance of my whole truſt, is in the pretious bloud of Chriſt, which was ſhed for vs, and for our ſaluation. In that is all my comfort, and repoſing the whole affiance of all my ſaluation. In that I deſire to come vnto thee, O heauenly Father, not hauing mine owne righteouſnes, but that righteouſnes which commeth by thy Sonne Ieſus Chriſt our Lord. Item Brethren, that we may be healed from ſinne, let vs beholde Chriſt crucified. For as they that did beholde the Braſen ſerpent in the Wildernes, did not die through the ſtinging of the Serpents: ſo likewiſe they that doo looke vpon the death of Chriſt with Faith, are healed from the bitings of ſinnes. Hereto agreeth the ſaying of Saint Bernarde: What is ſo mighty ſore, and great ſtrength to heale the wounds of the conſcience, as the diligent remembrance of Chriſts woundes? Againe: When I am troubled and putte in feare for the greatneſſe of my ſinnes, then do I hide me in the bloudy woundes of Ieſus Chriſt. Looke that you therefore likewiſe flie vnto the merites of Chriſtes Death and Paſſion, and ſo ſhall neither ſinne, Death, Hell, deſpe-

Lib. medit cap. 14

In Cant.

desperation, law, or any other thing hurt you.

Epaph. I beleeue that whatsoeuer Christ did in his humanitie, hee did it for me, and for my saluation. And in thee O Lord God, is my whole trust, let me neuer be confounded. But neighbour Philemon.

Phile. What is your mind sir?

Epaph. What if I be not of the number of those, whome God hath predestinated to be saued?

Of predestination.

Phile. I feare you not. God without all doubt hath sealed you by his holy spirit vnto euerlasting life. Your name is written in the Booke of life. You are a citizen of that new glorious, & heauenly Ierusalem. You shall remaine with God in glory after your departure for euer and euer.

Epaph. It sore repenteth me that I haue at anytime offended the Lord my God.

Of repentance.

Phile. This repentance is an euident testimony of your saluation, and that God hath predestinated and tofore appointed ye vnto euerlasting life. For it is written: Repent you of your former life: for the kingdome of God is at hand. Again: if the vngodly shall repent him of al his sinnes that he hath done, &c. doubtlesse he shall liue and not die. As for all his sinnes that he did be-

Math 3.
Ezech. 18.

fore,

ſore, they ſhall not once be thought vpon.

Epaph. I haue an earneſt faith in the bloud of Chriſt, that God the Father will forgiue me all my ſinnes for Chriſts ſake. Of faith.

Phile. You thus beleeuing cannot periſh, but this your Faith is an vndoubted aſſurance vnto your Conſcience, that you are predeſtinate to be ſaued. For it is written: God hath ſo dearly loued the worlde, that he gaue his onely begotten ſonne: that all that beleeue on him ſhould not periſh, but haue euerlaſting life. For God ſent not his ſon into the world, to condemne the world, but that the world ſhould bee ſaued by him. He that beleeueth on him is not condemned: He that beleeueth on the ſonne, hath euerlaſting life. Verely, verely, I ſay vnto you, he that heareth my word, and beleeueth on him that ſent me, hath euerlaſting life: and ſhall not come into damnation, but is eſcaped from death vnto life. This is the fathers will that ſent me, that of all which he hath giuen me I ſhall loſe nothing, but raiſe them vp again at the laſt day. And this is the will of him that ſent me, that euerie one which ſeeth the ſon, & beleeueth on him hath euerlaſting life, and I will raiſe him vppe at the laſt daie. I am the reſurrection and life: he that beleeueth in me though hee Iohn.3. Iohn.5 Iohn.6. Ioh.11.

were

hæ dead, yet shall hæ liue. And euery man
Act.13. that liueth and beleæueth in mæ shall neuer
die. To him (Christ) gaue all the Prophets
witnesse, saith Saint Peter, that through
his name whosoeuer beleæueth in him, shall
receiue in him remission of sinnes. If thou
Roma.10. knowledge with thy mouth, that Iesus is
the Lord, and beleæue in thy heart, that God
raiseth him vppe from death, thou shalt hæ
saued. For to beleæue with the heart iustifi-
eth, and to knowledge with the mouth, ma-
keth a man safe. For the scripture sayeth:
Esay,28. Whosoeuer beleæueth on him, shall not hæ
confounded. Thus sæ you, that faith doth
assure your conscience of the fauor of god,
and of euerlasting life. Doubt you nothing
therefore but that you are accounted in the
number of Gods elect and chosen people,
and shal inherite the glorious kingdome of
God:

Epaph. I was baptized in the name of god
Of bap- the father, and of God the sonne, and of
time. God the holy Ghost.
Matth.28. Phile. This is also a sure token of the fa-
uour of God towards you, and that you are
predestinated vnto euerlasting life, sæing
that according to your profession, you doe
beleæue, and to the vttermost of your power
frame your life. For it is written: He that
beleæueth

beleeueth and is baptized, shall bee saued.
And saint Peter said vnto the Iewes: Repent you of your sinnes, and be baptized euery one of you in the name of Iesus Christ for the remission of sinnes, and yee shall receiue the gift of the holy Ghost. And saint Paule saieth: All ye that are baptized, haue put on Christ. And you knowe there is no damnation to them that are in Christ Iesu. For as when you were baptized you forsook the Diuell, the World, and the flesh, with al their workes, pompes, and vanities, and gaue your selfe only vnto the seruice of God, taking him for your Lorde and mayster: euen so hath God likewise taken you to bee his Seruant, loueth and fauoureth you, and will defende you against all your enemies, and neuer forsake you vntill hee hath brought you vnto euerlasting life. By baptisme hee is our Lord God, therefore will he not suffer you to perish, by baptisme hee is your Father, and you are borne of him, and so becommeth his sonne, therefore can he none otherwise than loue, tender, & fauour you, and giue you the inheritãce of his heauenly kingdome. By baptisme are you made the brother of Christ, heire of God, and fellow heire with Christ of euerlasting glorie, then may you be certaine to be Mark. 16. Galath. 3.

of

Rom. 8 of that number that ſhall inherite Eternal life. By baptiſme is the Holy ghoſt giuen you, then are you the ſonnes of God, and cannot periſh. For it is written: They that are led with the ſpirit of god are the ſonnes of God. Baptiſme is a continuall ſigne of the fauour of God towardes vs, of the free remiſſion of ſins, of our reconciliation vnto God for Chriſtes ſake, and that we be by adoption the ſonnes of God, and heires of euerlaſting glorie.

Rom. 8

Epaph. In times paſt, I haue alſo many times receiued the myſteries of the Lordes bodie and bloud in the temples of the Chriſtians, with ỳ congregation of god, wherein I confeſſe I haue founde great comfort, and verie much quietneſſe vnto my weake and ſinfull conſcience.

Of the Lords ſupper.

Phile. The often comming with a feruent deſire vnto the Lords table, by true faith to feed vpon the myſteries of the Lordes body and bloud, is a manifeſt argument that God hath choſen you to be his, hath written your name in the booke of life, and predeſtinated you vnto euerlaſting glorie. For in ſo doing, you haue not only called vnto remembrance the moſt healthfull death of our Lord and ſauiour Jeſu Chriſt, and ſo beene thankefull for it, but you haue alſo ſhewed your

your selfe a liuely member of that holy bodie, whereof Christ is the head. You haue professed openly in the face of the Christian congregation, that God the father is your father, that Christ is your Lord and sauiour: that by the one onely oblation of his blessed bodie on the altar of the Crosse, all your sinnes are put away and forgiuē, and you made the inheritour of euerlasting glorie. When you thus came vnto the Lords table, all the fruits, benefits, and merits of Christs passion were giuen you, namely the fauour of God, remission of sinnes, the holy ghost, quietnesse of conscience, newe affects, victory ouer satan, death and hel, and finally euerlasting life: so that now yee are incorporated in Christ: and become a true and liuely member of that mysticall body, whereof he is the head. Yea, you are flesh of his flesh, and bone of his bones, as the apostle saith: is not the cup of blessing which we blesse, partaking of the bloud of Christ? Ephes. 5.
is not the bread which we break partaking of the body of Christ. &c. 1. Cor. 10.

Epaph. As I haue had many times an earnest and feruent mind to come reuerently vnto the Lords table, and to be partaker of the holy mysteries of Christes body and bloud with the congregation: so likewise

Of hearing gods word.

haue I at all times bœn glad to repaire vn-
to those places, where the woꝛd of god hath
bœne pꝛeached, and the doctrine that hath
there bœne taught, I marked diligently,
kept in memoꝛie, and to the vttermoste of
my power, I laboured to frawe my life ac-
coꝛding vnto the same, that I might be no
James, 1. foꝛgetfull hearer, but a diligent doer of
those woꝛkes which I learned of the holie
scriptures to be acceptable vnto the Loꝛde
my God, that I might serue him in holy-
nesse and righteousnesse al the daies of my
life.

Luke. 1. Phile. As there is not a moꝛe euident te-
stimonie, and a surer argument, that that
man is in the state of euerlasting damnati-
on which hath no mind to heare the woꝛd of
God, noꝛ to traine his life accoꝛding vnto
the doctrine thereof: so likewise is there no
a moꝛe certaine signe, that any man is pꝛe-
destinate to be saued, than when hee hath a
minde to heare the woꝛd of God as our Sa-
uiour Christ testifieth, saying: Hee that is
John. 8 of God heareth Gods woꝛd: yee therefoꝛe
heare them not, because yee are not of God.
Here see you how that Christ putteth a di-
fference betweene them that are of God, &
them that are of the Diuell. They that are
the children of the diuell haue no minde to
heare

heare the woꝛd of god: but they that are the ſonnes of God haue a feruent delight, and a ſingular great pleaſure to heare Gods woꝛd: yea and as the pꝛophet ſaith, to exercile themſelues in it daie and night. In an other place our ſauioꝛ Chꝛiſt ſaith alſo: My ſheepe heare my voice, & I know them and they follow me, and I giue vnto them euerlaſting life, and they ſhall neuer periſh, neither ſhall any man plucke them out of my hand. In this ſentẽce ye ſee that they which heare the voice of their ſheepheard Chꝛiſt, are the ſheepe of Chꝛiſt, and that they ſhall neꝛe periſh, but haue euerlaſting life. Chꝛiſt alſo ſaid vnto Pilat: Euery one that is of the truth heareth my voice. You hauing a mind to heare the woꝛd of God, and to hear that voice of Chꝛiſt that high ſheepheaꝛde, haue ſhewed your ſelfe to be of the truth: ſo being, ye cannot periſh, but obtaine euerlaſting life. Foꝛ Chꝛiſt himſelfe pꝛonounceth them bleſſed, which heare the woꝛd of God and keepe it, that is to ſay, beleeue it, and ſtudy to frame their life accoꝛding vnto the ſame. Ioh. 10. Ioh. 18. Luke. 11.

Epaph. Moꝛeouer, I haue euer had a deſire, I thanke the Loꝛd my God foꝛ it, to pꝛay vnto the Loꝛd my God, and to call on his holy name, although I confeſſe, not ſo Of praier.

so feruently as I ought.

Phile. This thing also doth fully certifie your conscience, that you are of the number of Gods elect, and tofore appointed vnto euerlasting saluation. For it is written: Ioel.2. Whosoeuer doth call on the name of the Lord, shall be safe. Againe: He hath cried Psalm.9. vnto me, and I will gratiously heare him: yea, I am with him in trouble, and I will deliuer him, and glorifie him, with long life will I satisfie him, and shew him my saluation.

Epaph. God be thanked, I am now well quieted in my conscience and feare Satan nothing at all. I thinke my selfe at this present so strong, and so throughly armed against the diuell, and all his wicked army, that I am nothing afraid to enter battaile with him, but am fully perswaded, that by the helpe and power of my grand captaine Iesu Christ, I shall ouerthrowe him. One doubt remaineth, and that once dispatched I trust I shall be in some readinesse for the Lord my God whensoeuer he sendeth for mee, and calleth mee out of this wretched world.

Phile. What is that?

Of the certaintie of Gods

Epaph. I haue heard many times at the mouth of [illegible] men, which haue a good opinion

opinion of themſelues, of their owne witte, doctrine, and learning, that no man in this world is certaine of his ſaluation, neither can any man ſay with a ſafe conſcience and vnfeined faith, I am of the number of gods elect, I am a veſſell of mercie, I ſhall be ſaued, my name is regiſtred in the Booke of life, &c: but all men euen the moſt godly and faithfull, muſt doubt of their ſaluation, of the remiſſion of their ſinnes, of the fauour of God towards them and of euerlaſting life. fauour towards vs & of our ſaluation.

Phile. This is the doctrine of the papiſts, both wicked and damnable. The papiſts in teaching this doctrine, do not onely trouble, diſquiet, make afraid, wound, kill and ſlaie the conſciences of the ſimple people, and of ſuch as credit their diueliſh doctrine: but as much as as in them lyeth, they make God a lier, his holy worde falſe, and our faith fruſtrate, void and vaine. Take away the certaintie of ſaluation from any man, and to what point ſerueth the merciful promiſe of God, and the faith which apprehendeth and laieth hand on the moſt louing promiſes of God? This doctrine openeth a wide path vnto hell, and bringeth vnto deſperation.

Chriſto. Yet the papiſts alledge the ſcrip-

The maner of the Papiſts in alledging the ſcriptures

tures for them.

Phile. I thinke that: for ſo is their accuſtomed property. They alledge many times the ſcripture of god, to defend and eſtablish their errors and hereſies, and to bleare the ſimple peoples eies, which are not able to diſcerne A from B: nor to iudge betweene truth and falſhood, but are eaſily led that way, whereunto the ſubtile and wily papiſt perſwadeth. If I had leiſure to declare vnto you, what iugling the vngodly papiſts haue vſed, & yet doe vſe in writhing and wreſting in corrupting and abuſing the holy word of God, ye would not a little marueil at the matter: but I would gladly heare what the papiſts can alledge out of the word of God, for the confirmation of their wicked opinion in this behalfe.

Chriſto. The ſentence whereto they ſticke and cleaue as vnto an inuincible bulwarke, Eccleſ. 11. is this: A man knoweth not whether he be worthy loue or hatred, but all thinges are kept vncertaine vnto the time to come.

Phile. The kingdome of the papiſts is not without a cauſe called the kingdom of lies, Apoc. 13. and the papiſts themſelues may right well be reſembled to the beaſt, which roſe out of the ſea, vnto whom was giuen a mouth to ſpeake great things and blaſphemous: ye

to ſpeake blaſphemies againſt God, to blaſpheme his holy name and his Tabernacle and them that dwell in heauen, &c. But as concerning the text which they alleadge (although the learned in the Hebrue tongue know right wel how greatly this text after the common Latine Tranſlation differeth from the truth of the Hebrue) it is abuſed of them, and wreſted contrarie to the mind both of the authour and of the Tranſlator as the words that immediatly follow, doo manifeſtly declare. When Salomon ſaith A man knoweth not whether hee be worthy loue or hatred, he ſpeaketh not of the knowledge and iudgement of the conſcience towards God: for who is there that knoweth not, that he is worthy hatred which ſinneth againſt the Lorde his God: contrariwiſe that hee pleaſeth God, and GOD loueth him, which doth that thing that is pleaſant in his godly ſight? But hee ſpeaketh of the outward and carnal iudgement and knowledge, which men haue of themſelues, of their owne ſtrength, wiſedome, or free wil, concerning thinges that chance to them outwardly. As though hee ſhould ſay: If a man ſhould onely behold and conſider the outward face of things, and iudge the fauour or diſfauour of God towardes any

man of the thinges that outwardly chance vnto any man, hee were not able to affirme and to perſwade his Conſcience, whether God loueth him or not. For God indifferently without any reſpect had to either of the parties, giueth as aboundantly to the vngodly as to the godly: to the vnfaithful as to the faithfull: to the Saints, as vnto the wicked, his temporall and outwarde gifts, as beauty, ſtrength, riches, health of body, reaſon, wiſedome, eloquence, honor, nobilitie, wealth, glory, &c: yea many times the enemies of God haue more plentiouſly giuen vnto them of GOD, the riches and pleaſures of this life, than the friends of God. Therefore if a natural man not being regenerate, nor borne anew of the ſpirite of GOD, conſidereth the outwarde face of things, and iudgeth by them the fauour or diſfauour of God: verely ſo knoweth hee not who is worthy Gods loue or hatred, ſo is hee not certaine whome God loueth, or whom he hateth. This is the aforeſaid text of Salomon (as it is tranſlated) to bee vnderſtoode. And that this is the meaning of the author, the words that followe manifeſtly declare. It happeneth ſaith hee, vnto one, and vnto an other: it goeth with the righteous as with the vngodly, with the

Eccleſ. 9.

good

good and cleane, as with the vncleane: with him that offereth, as with him that offereth not: like as it goeth with the vertuous, so goeth it also with the Sinner: as it happeneth vnto the perfured, so it happeneth vnto him that is afraid to be forswone. Among all things that come to passe vnder the sun, this is a misery, that it happeneth vnto all alike. Of these words it euidently appeareth, that Salomon speaketh of the knowledge which a natural man hath by the outward gifts of god, whereof because they be indifferently giuen as wel to the good as to the badde, hee is not able to iudge whome God loueth, and whom hee hateth. Now where the Papistes wrest this text vnto the knowledge or iudgment of the conscience, which commeth of the spirit of God, and of his holy worde, and would that Christian men in their conscience should doubt whether God loue them or not: whether they be in the fauour of God or not, whether their sinnes be forgiuen them or not: whether they shall be saued or not: they teach a deuilish errour and leade the receiuers of their doctrine the right waie to hell fire. For he that doubteth of the merciful good will and fauourable grace of God towards him, & beleeueth not that god for Christes sake is

louing

louing vnto him, and forgiueth him all his ſinnes, verely hee is no true chriſtian: but dying in this his doubtfulneſſe and vnbeliefe hee ſhall ſurely be damned, according to this ſaying: He that doth not beleeue on the ſonne, ſhall not ſee life, but the wrath of God abideth on him. This erroneous doctrine of the Papiſtes, maketh God falſe of his promiſe, quencheth Faith, blotteth out hope, deſtroieth loue, diſquieteth the conſcience, filleth the heart with whole ſeas of vnreſtful and wicked imaginations, and ſo driueth the doubtfull perſon into deſperation, and finally vnto damnation. O murtherers! O ſoule ſlaiers! If no man can be certaine in his conſcience, whether he be in the fauour of God or no, whether God for Chriſtes ſake wil forgiue him his ſinnes or not, and giue him euerlaſting life, to what point ſerue al the promiſes of Gods tender mercies made to all faithfull penitent ſinners in Chriſtes bloud? To what end doth faith ſerue? If faith certifieth not our conſcience of Gods good wil toward vs, and ſo bring peace and quietneſſe vnto it, what is then the office of faith? If a man, whoſe credit is approued, promiſeth vs any thing, we ſurely looke for it, and nothing doubt of the performance therof; and ſhall we doubt

1. Ihon. 3.

of

of the ꝛcompliſhment of the promiſes of God, which is faithfull in all his wordes, which cannot lie, which is not onely true, but alſo the ſelfe truth: Let al men be lyers and let God abide true. God hath promiſed that at whatſoeuer houre we turne to him, he will forgiue vs all our ſinnes, and neuer remember them more, but ſo freely fauour vs, and ſo tenderly loue vs, as though wee had neuer offended him. This is the promiſe of him, which can neither deceiue nor be deceiued: & ſhall we doubt of the performance therof: ſhall we doubt whether the Lord our God will be as good as his word: whether our ſinnes be forgiuen, and we receiued again into fauour or not? God hath promiſed that in Chriſt all the nations of the earth ſhal be bleſſed: and ſhall we which looke for our whole ſaluation in the bloud of Chriſt, doubt whether we ſhall be bleſſed in Chriſt, that is to ſay fauoured of God the father for Chriſtes ſake, or not? Chriſt our Lord and ſauiour calleth al that labor and be loden to him, and promiſeth that hee wil eaſe, remedy, comfort and helpe them: and ſhall we doubt of this his promiſe? What other thing is it to doubt of the promiſes of God, than to doubt whether god be true or no, iuſt & faithful or no, the ſame in his deed

Pſalm. 145
John. 14.
Rom. 3
Ezech. 33.

Galath. 3.

Matth. 11.

that

that he is in his word or no: O the too much vnfaithfulneſſe of the wicked papiſts: The Scripture ſaith, Hæ that beleæueth on the Sonne of God hath euerlaſting life. The faithfull chriſtians beleæue on Chriſt the ſon of God, imbrace him with ſtrong faith, as their alone Sauior, redeemer, attonement-maker, interceſſor, mediator and aduocate: and ſhall they doubt of the inheritance of euerlaſting life? Either they that doo beleæue and ſo continue vnto the ende, haue euerlaſting life at their departure out of this life, or elſe God is not true of his promiſe. But God is faithfull in all his words: therefore doe the faithfull Chriſtians receiue accoording to Gods promiſes, and their faith. If all things be poſſible to him that beleæueth, if al things chance to a faithful man accoording to his faith: with what whorriſh and ſhameleſſe forehead dare the proud and vngodly papiſtes teach vs to doubt of ỹ grace and fauour of God, of the remiſſion of ſins, and of the inheritance of Euerlaſting life? Where doubtfulneſſe is, there is no true faith, but rather miſbeleefe. And to ſuch a doubtful faith nothing is promiſed, but the fierce wrath and vengeance of God, and euerlaſting damnation. Hæ to what point the wicked papiſts bring their whelps with

Ihn, 3.

Pſalm. 145.

Math. 9.

their

their diueliſh doctrine. Saint Iames ſaith If any man lacke wiſedome, let him aſke it of him that giueth it, euen God, &c, but let him aſke it in faith and wauer not. For hee that doubteth is like a waue of the Sea, which is toſt of the windes, and caried with violence: neither let that man thinke that he ſhall receiue any thing of the Lorde. A wauering minded man is vnſtable in al his waies. Are not they that profeſſe Chriſt, much bound to the Papiſtes, which teach their Schollers to doubt of the mercie of God, and not to be throughly perſwaded in their conſciences that God loueth them, pardoneth them for Chriſtes ſake, and maketh them inheritors of euerlaſting glorie: Is this any other thing than to ſay; Deſpaire, die, be damned? O diuels incarnate! God lighten the eies of ỹ ſimple; that they may once ſee the iugling caſts of theſe wily wicked Papiſtes, and come vnto the vnfeined truth of Gods worde, which is able to ſaue their ſoules, which also is the mightie power of God to ſaue euery one that beleeueth. Iame. 1. The ſchooling of the papiſts. Rom. 7.

Theoph. Amen.

Phile. All the godly euen from the beginning haue beleeued the promiſe of God, and nothing doubted of them, whether they con-

concerned temporall or spirituall thinges, and according to their Faith, so receiued they. Yea, when God seemed most to be angrie with them, and vtterly to caste them from his fauor, euen then did they nothing doubt of his mercifull goodnesse, but with strong faith cleaued to the promises of god as a certaine man saieth: Though hee kill me, yet will I put my truste in him. The Psalmograph also saith: Though an hoast of men were laide against me, yet shall not my heart be afraid. And though there rose vp warre against me, yet wil I put my trust in him. If either Abraham, Isaac, Iacob, or any other saintes of the old testament, had doubted of the promises which God made vnto them, lo had they neuer found fauour at the maiestie of God, nor obtained those things which god hath promised for them. For without faith it is vnpossible to please God. He that doubteth of the promises of god, shall obtaine no good thing at the hand of God. To what ende are wee so often in the holy Scripture exhorted to beleeue god and his promises, if it were lawfull for vs to doubt of them? If to beleeue & to doubt bee one thing, whie is euerlasting saluation promised vnto the one, and Eternall damnation to the other? Whosoeuer therfore.

Psalm. 27.

Ioh. 13.

Hebrn. 11.

foꝛe will be ſaued, let him caſt away all vnbeliefe and doubtfulneſſe, and with teethe and naile (as they vſe to ſay) cleaue to the pꝛomiſes of God, nothing doubting, but accoꝛding as God hath pꝛomiſed, ſo ſhal it chance vnto him. If we doe repent and beleeue his woꝛd, God hath pꝛomiſed vs foꝛ Chꝛiſtes ſake to fauour vs, to foꝛgiue vs al our ſinnes, and to bꝛing vs to euerlaſting life. Let vs not theꝛefoꝛe doubt of this his pꝛomiſe, but with ſtrong & vnſhaken faith beleeue it, and looke foꝛ boldely that is pꝛomiſed: ſo we may be ſure to haue the grace and fauour of God, to haue remiſſion and foꝛgiueneſſe of our ſins, and finally to haue euerlaſting life. Let vs theꝛefoꝛe appꝛoach with boldneſſe, and not with doubting and wauering, vnto the thꝛone of Gods maieſty, as the apoſtle warneth, that we may obtaine mercy, and finde grace to helpe in the time of neꝛd. Hebru. 4.

Chriſto. If a man after the papiſtes ſhould doubt of the grace and fauour of God towards him, with what conſcience could hee be bold to ſay the Lords pꝛayer, & to deſire the foꝛgiueneſſe of his tꝛeſpaſſes? Oꝛ how coulde hee ſay with a true faith: I beleeue the foꝛgiuenes of ſins, and euerlaſting life? To beleeue: is it to doubt of the pꝛomiſes Math, 9. What it is to beleeue

of

of God: or rather to bee throughly perſwaded of the promiſes of God, that as GOD hath promiſed, ſo ſhal it vndoubtedly chãce vnto vs.

Euſeb. When a man beleeueth the goſpel, hee is certaine of the remiſſion of his ſins, he is certaine of the fauour and good wil of God, and he is certaine alſo of euerlaſting life. And he that letteth goe this faith, and falleth to doubting, he ſhall neuer inioy the aforeſaid benefits, but be caſt into euerlaſting damnation.

Theoph. This conſidered the holy apoſtle right well, when hee without any doubting being throughly perſwaded and aſſured of Gods good will towards him (ſet forth in his holy promiſes) ſaid on this manner: I
2. Tim. 2. know and am ſure, that he (in whom I haue put my truſt) is able to keepe that which I haue cõmitted to his keeping againſt that day. Againe: I haue fought a good fight:
2 Tim. 4. I haue fulfilled my courſe: I haue kept the faith. From henceforth there is laide vppe for me a crown of righteouſneſſe, which the Lord (that is a righteous iudge) ſhall giue at that day, not to mee onely, but vnto all them alſo that loue his comming.

Pſalm. 27. Phile. When that Dauid ſaide theſe words, I beleeue verely to ſee the pleaſures of

of the Lord in the land of the liuing: doubted hee of the inheritaunce of the heauenly kingdome? or was he rather throughly perſwaded by ſtrong Faith in the promiſes of God, that he ſhould without al doubt reign with GOD in glory? If the godly Apoſtle ſaint Paule, had not beene ſure of the fauor of God, and of a better life after this, would hee haue wiſhed to be deliuered from this world, and to be with Chriſt? With what countenance durſt the bleſſed martyr ſaint Stephen haue commended his ſpirit vnto Chriſt if he had not bin perſwaded of Gods fauour towards him, and of the ioyfull inheritãce of the euerlaſting kingdome? And ſo likewiſe of al the other ſaints. The ſpirit of god certifieth our ſpirit, ſaith the apoſtle that we are the ſonnes of God. If we be the ſonnes, thẽ are wee alſo heires, I meane of God, & fellow heires with Chriſt. Hereto agreeeth the ſaying of ſaint John: Dearely beloued, now are we the ſonnes of God, and yet it doth not appeare what wee ſhall bee: but wee know that whẽ it ſhall appeare, we ſhall be like him, for we ſhal ſee him as he is. Againe: Wee know that wee are tranſlated and caried from death to life. Here you ſee that the holy ſcriptures teach vs to bee certaine of our ſaluation thorough faith in

Phile. 1,

Acts, 7

Rom. 8.

1, Ioh, 3

Chriſts bloud, and not to be doubtful of it, as the papiſtes trifle. Away therefore with all doubtfulneſſe, and lay hande by ſtrong faith on the promiſes of God, looking with aſſured hope on all thoſe heauenly and bleſſed things that God hath promiſed vs in his holy word. So may wee bee ſure to receiue according to our faith.

Epaph. Without wauering or doubting, I faithfully beleeue and am aſſuredly perſwaded, that God the father is a mercifull father vnto me that hee hath forgiuen mee all my ſins, receiued me into his fauor, and made me heire of his euerlaſting glory. And all this hath hee done vnto mee, not for my merits & deſerts (which are vtterly none) but for Chriſtes ſake, in whom I beleeue, whom alſo I confeſſe to bee my alone Sauiour and redeemer.

Phile. Neighbour Epaphroditus, you thus beleeuing cannot periſh. Therefore bee on good comfort, quiet your conſcience, and ſettle your mind. For it is written: Hee that beleeueth on the ſonne of God, hath euerlaſting life.

Iohn. 3.

Epaph. Brother Philemon, I thanke you and my other neighbors here, for the great comfort which I haue receiued by this your godly communication. I feele my ſelfe now

in

in much better case than I was when you came first vnto mee. I feele much quietnes and ease in my conscience. The Lord hath driuen away mine enimies, and giuen mee rest in my mind. If I had not had your company, God knoweth vnto what point my ghostly enemie the foule diuell would haue brought me. But I praise God for you: for by your godly and christian talke, GOD hath wrought in me a good and glad will to die: I haue in my heart bidden the world and all worldly things adue. My mind is altogether fixed on the lord my God, and on the ioyes which he hath prepared in his glorious kingdome for all them that loue him. I feele such inward ioy in my heart, and such a feruent desire to see the Lord my God face to face, that the paines which I now suffer in my body, although they bee very greeuous indeede, seeme little or nothing to disquiet me. For I am fully perswaded, that the afflictions of this life are not worthy of the glory which shall be shewed vpon vs. Againe, that though our outward man perish, yet the inward man is renewed day by day, & that this our tribulatiõ which is short & light, prepareth an exceeding, & an euerlasting weight of glory vnto vs, while we looke not on the things which are seene

Rom. 8.

2. Cor. 4.

but on the things which are not ſeene. For the thinges which are ſeene, are temporall: but the things which are not ſeene are eternall.

Theoph. Neighbour Epaphroditus, ſet al your whole care vpõ God, the onely creator and maker, and turn you from all creatures, turne from wife and children, turne from temporall goods and all worldy matters, conſidering that by none of them you can be holpen, neither from ſinne nor from death.

Phile. All that you leaue behind, the Lord according to his mightie prouidence ſhall well and fatherly take care for them. He that hath created your wife and children, ſhall alſo prouide them a liuing, as he hath prouided all things neceſſarie for you vnto this preſent houre.

Epaph. Neighbors, heere I proteſt before God and you all, that I am as willing to leaue this world, and all the vanites thereof, as euer I was to receiue them: and I giue God moſt heartie thankes, for all the great mercies that hee hath powred vppon me from my birth vnto this preſent time, eſpecially for his Chriſt.

Chriſto. God keepe you in this mind euen vnto the end.

Euſeb

Euſeb. Amen.

Epaph. Confirme and make that perfect O Lord, which thou haſt begun to worke in me, vnto the glorie of thy bleſſed name, and to the ſaluation of my ſoule.

Theoph. Amen.

Epaph. Neighbors I pray you turne mee, that I may lie on my right ſide.

Chriſto. The Lord our God grant that you may ſit in his kingdome on the righte hand of his glory.

Epaph. Yea and that ſhortly.

Euſeb. So be it.

Phile. Sir, how do you now?

Epaph, Well, God bee thanked: but I truſt to do better anon.

Phile. Lacke you any thing ſir?

Epaph. My paine approcheth nearer vnto my heart, wherby I perceiue the end of my life not to be far off: I beſeech you pray for me, that I may continue faithful, conſtant, and ſtedfaſt in the faith of the lord my god, euen vnto the very end of my life.

Phile. We will do it gladly, Neighbors let vs kneele downe and pray. Lord we moſt humbly beſeech thee heare our praier.

Chriſto. And let our crie come vnto thee.

Phile. O Lord Jeſu Chriſt, thou onely ſon of the heauenly father, our alone redeemer A praier for the ſick man.

and omnisufficient sauiour, wee most humbly beseech thee, deliuer this sick and weake person now being in great paines, and at the point to depart out of this world, from all vglesome and terrible assaults & temptations of the Diuell, sinne, and hell. Deliuer him, O Lord as thou deliueredst Noah from the raging waues of the Sea, Lot from the destruction of Sodom, Abraham from the feare of the Caldees, the children of Israell from the tyrany of Pharao, Dauid from the hand of Goliah, the three men from the violence of the fiery furnace in Babilon, Daniel from the mouth of ỳ Lions, Ionas from the belly of the Whale Fish, and Peter from the prison of Herod: euen so, O gratious Lord god, deliuer the soule of this person, both now and whēsoeuer he shall depart hence, from all perill and danger. Open vnto him at the houre of death, the doore of paradise, the gates of heauen, and the entrie of euerlasting life. O Lorde Iesu Christ forgiue him all his sinnes, and lead him with ioy into the kingdome of thy heauenly father, euen vnto the bosom of Abraham, and appoint him vnto euerlasting rest, that he may reioice with thee, and with all the elect children of God in euerlasting life.

Geue, 7.
1. Reg. 17.
Daniel. 6.

Eusch.

Euſeb. Amen.

Epaph. Neighbors, I thanke you. Now will I alſo pray vnto the Lord my GOD, while I may ſpeake, and I truſt hee wil for Chriſts ſake gratiouſly heare me.

Theoph. Doubt you not neigbour, God hath ſo promiſed.

Epaph. Lord hearken vnto my prayer, and giue eare to my moſt humble requeſtes, O moſt mercifull GOD, O father of all mercies, the father of our Lord and ſauiour Ieſus Chriſt, bee mercifull to mee a ſinner: Haue pittie on mee and quickly helpe mee poore wretch: for thē moſt bitter paſſiō, and moſt pretious death of Ieſus Chriſt, thy onely begotten ſonne, and our alone redeemer and Sauiour. Enter not into iudgement with thy ſeruant, O Lord. Handle me not according to my deſertes and merites, neither reward me after mine iniquities, but for thine infinit and vnmeaſurable bounty and exceeding great mercy receiue me, and take me into thy fauor. I miſerable & weake creature, am in thy hand, I am thy bondſeruant and thy debtor. O moſt gentle God, O moſt fauourable father, forſake me not, caſt mee not away poore wretch that I am. For I am thine withall that euer I can make. No man is able to ſtrengthē me, no

The ſicke mans praier.

Eſay. 43.

Matth. 18.

man is able to deliuer me, no man is able to help me but thou alone: Thou art ỳ true helper in aduerſitie. Thou art the moſt ſure and preſent comforter in al neceſſity. Thou alone art our helper, our bulwarke and fortreſſe, and our moſt mightie and ſtrongly defenſed tower. Thou O GOD art our refuge, thou art our ſtrength. Thou art our helper in all our tribulations. In thee O Lord do I truſt, let me not be confounded. Let me neuer be put to ſhame. Let mee not be deceiued of my hope, but preſerue me for thy righteouſneſſe ſake. Bow down thine eare vnto mee, make haſt to deliuer me. Be my defender O God, and my ſtrong holde. that thou maieſt ſaue me. For thou art my ſtrength and my refuge, yea and thou art my God, and my deſtinies are in thy hands. Lighten thy countenance vpõ thy ſeruant and ſaue me for thy mercies ſake, O Lord. And foralmuch, O ſweet father, as it is thy godly pleaſure to cal me now from this miſerable life, and wretched world, I moſt intirely beſeech thee, ſo to defend mee in this agony of death, that neither ſatan nor his miniſters preuaile againſt mee, but that I continue faithfull and conſtant vnto the end, in the confeſſion of thy holy name, looking for full remiſſion of all my ſinnes in

Pſalm. 31.

the

the pretious bloud of thy welbeloued ſonne and my only ſauiour Jeſus Chriſt: and that I departing in this faith and perfect truſt, may bee placed among thy bleſſed Saints and heauenly ſpirites, and for euer and euer remain with thee in glorie. Grant this O moſt merciful father, for thy dear ſonnes ſake Jeſus Chriſt our alone mediatour and aduocate.

Chriſto. Amen.

Epaph We thinke good neighbors, I beginne to bar very colde and numbd in my limbs.

Euſeb. Sir diſcomfort not your ſelfe. Be content with the good working of our God. This cold is a preſent token, that the death of your bodie is not farre off.

Epaph. My fleſh is conſumed and waſted away.

Euſeb. That is the end of all fleſh. Earth thou art, ſaith God, and vnto earth thou ſhalt returne. Gene. 3.

Epaph. My feeling is gone, and my taſting decayeth: all my ſenſes grow out of courſe.

Euſeb. To that end were they giuen you, that you ſhould loſe them again. With the body, all bodily things decay.

Phile. Brother Epaphroditus, let the care

care of the bodie, and of the bodily things paſſe. You now beleeue the reſurrectiõ of the body.

Epaph. I beleeue that my redeemer liueth, and that I ſhall riſe out of the earth in the latter day, and that I ſhall bee cloathed againe with this ſkinne, and ſee God my ſauiour in my fleſh: yea I my ſelfe ſhal behold him, not with other eyes, but with theſe ſame eies. This hope is ſtedfaſtly ſet in my heart.

Of the reſurrection of the body Iob. 19.

Phile. Beleeue this earneſtly, and it ſhall not grieue you to depart from your body. For whereas it is now mortal, corruptible, ſicke, weake, vile, and loathſome, it ſhall at the generall reſurrection, bee immortal, incorruptible, whole, ſtong, pretious, and in all points like to the glorious body of our Lord and ſauiour Chriſt Jeſus. Heare what the Apoſtle ſaith: Our converſation is in heauen, from whence we looke for a ſauiour, euen the Lord Jeſus Chriſt, which ſhall chaunge our vile body, that hee may make it like to his glorious body, according to the working, whereby hee is able alſo to ſubdue all things vnto himſelfe. Againe: Wee know that if our earthly manſion of this dwelling were deſtroyed, wee haue a building of God, an habitation not made with

Phil. 3.

2. Cori. 15.

with hands, but euerlaſting in heauen. For therefore ſigh wee, deſiring to bee cloathed with our manſion, which is from heauen: ſo yet, if that we be found clothed and not naked. For we that are in this tabernacle, ſigh and are greeued, becauſe wee would not bee vncloathed, but would bee cloathed vppon, that mortalitie might be ſwallowed vp of life. Hee that hath ordeined vs for this thing is God, which very ſame hath giuen vnto vs the earneſt of the ſpirit. Therefore we are alway of good cheere, and know that as long as we are at home in the body, wee are abſent from God, for we walke in faith not after outward appearance. Neuertheleſſe we are of good comfort, and had rather to be abſent from the body, and to bee preſent with God.

Epaph. This is a comfortable doctrine. I can be content with al my heart, to make ſuch a change whenſoeuer the Lords good pleaſure ſhall bee. But I pray you rehearſe ſome wholeſome ſayinges out of the holy Scriptures concerning the reſurrection of the body, for ſtrengthening of my Faith, and for the comfort and quietneſſe of my conſcience.

Sentences concerning the reſurrection of the bodie.

Phile. In the Prophet Eſaie wee reade on this maner: Thy dead men ſhall liue, euen with Eſay. 26.

with my body shall they rise againe. Awake and sing ye that dwell in dust. For thy dewe is euen as the dew of hearbs, and the earth shal cast out them that be vnder hir. Again: Your bones shal flourish like an hearb. The Prophet Ezechiell hath these wordes: The hand of the Lord came vnto me, and caried me out in the spirit of the Lord, and let mee down in a plaine field that lay ful of bones and he led me round about by them, and behold the bones that laie vpon the field were verie many, & maruellous drie also. Then said he vnto me: Thou sonne of man, thinkest thou these bones may liue againe? I answered: O Lord God thou knowest. And he said vnto me: Prophesie thou vpon these bones, and speak vnto them: Ye drie bones heare the word of the Lord. Thus saith the Lord God vnto these bones: Behold I wil put breath into you, that ye may liue. I will giue you sinews, and make flesh grow vpon you, and couer you ouer with skinne, and so giue you breath, that ye may liue, and know that I am the Lord. So I prophecied as he had commanded me, and as I was prophesieng, there came a noise, and a great motion, so that the bones ran euery one to another. Now when I had looked, behold they had sinews, and flesh grew vpon them, and

Esay. 66.

Ezech. 37

aboue

abone they were couered with ſkinne, but there was no breath in them. Then ſaid he vnto me: Thou ſonne of man, prophesie thou toward the wind: prophesie and speak vnto the wind: Thus saith the Lord God: Come O thou aire from the foure windes, and blow vpon the slaine, that they may be restored to life. So I prophesied, as he had commanded me: then came the breath into them, and they receiued life, and stood vpon their feet in maruellous great numbers. Againe: Thus saith the Lord God: Behold I will open your graues O my people, and take you out of your sepulchers. The words of the prophet Daniell are these: Many of them that sleepe in the dust of the earth shal awake, some to euerlasting life, some to perpetuall shame and reproofe. God saith by Esdras: Those that be dead, wil I raise vp againe from their places, and bring them out of their graues. Moreouer, Christ said to the Saduces, which denied the resurrection of the bodie: As touching the resurrection of the dead, haue yee not reade what is said vnto you of God, which saith: I am Abrahams God, and Isaacs God, and Iacobs God: God is not the God of the dead, but of the liuing. Also in an other place: the houre shall come in the which al that are in

Daniell. 12.

4. Ffdras. 2.

Mat. 22.

Iohn. 5

the

the graues ſhall heare the voice of the ſonne of God and ſhal come forth, they that haue done good, vnto the reſurrection of life, and they that haue done euill, vnto the reſurrection of damnation. Martha ſaid vnto Chriſt of hir brother Lazarus, whē he was dead: I know that my brother ſhall riſe againe at the latter day. The holy Apoſtle ſaint Paule is plentious in the doctrine of reſurrection of the dead, I wil reheerſe one or two of his ſentences, and bid the other farewell: The Trumpet ſaith hee, ſhall blow, and the dead ſhall riſe incorruptible, and we ſhall be changed. For this corruptible muſt put on incorruption: and this mortall muſt put on immortalitie. Againe: The Lord Jeſus ſhall change our vile bodies, that they may be faſhioned like vnto his glorious bodie. Alſo in another place: I would not, brethren, haue you ignorant, concerning them which are fallen a ſleepe, that ye ſorrow not as other doo which haue no hope. For if we beleeue that Jeſu Chriſt died, and roſe againe: euen ſo they alſo which ſleepe by Jeſus, will God bring againe with him. Diuers examples of the reſurrection of our bodies haue we both in the old and new teſtament. Helias the prophet raiſed vp from death vnto life, the ſon

Ioh. 18.

1. Cor. 15.

Phil. 3.

1. Theſ. 4.

3. Reg. 17.

of

of the widdow of Sarepta. The like thing read we of Heliseus the prophet. Christ raised from death the daughter of a certaine ruler, the sonne of a certaine widow, & Lazarus, with many other. Christ rose againe, and the bodies of many saints which slept rose also, and came out of their graues after their resurrection, and came into Jerusalem, and appeared vnto many. Peter raised vppe Tabitha from death. Saint Paule restored vnto life a certaine younge man named Eutichus. All these are euident examples of our resurrection. Therefore good Brother Epaphroditus, feare not to giue ouer this your body, and freely to commend it vnto the earth: at the great generall resurrection, you shall receiue it in a farre better case than euer you had in this world.

4. Reg. 4. Mat. 9. Luke. 7. Ioh. 11. Mat. 27. Mark 28. Acts. 19 Actes. 20.

Epaph. I leaue this my vile body willingly, yea and that with this hope, that at the last day, I shal take it againe immortal and vncorruptible, I beleeue the resurrectiō of the flesh, I wish to be loosed from this body, and to be with Christ.

Phil. 1 Of the immortalitie of the soule and of the blessed state of the faithfull after this life. 1. Ioh. 4.

Euseb. You doubt nothing of the blessed state of the Godly departed, and of the immortalitie of the soule.

Epaph. I beleeue euerlasting life.

Theoph

Theoph. You are not of the opinion of the Papists, which say that the soules of the faithfull goe not straight vnto heauen, but vnto purgatorie, there to be boiled in the fiery furnace of the bishop of Rome, til they haue made satisfaction for their sinnes, eyther by themselues in suffering (say they) the most bitter paines of purgatory, or else by their friends in this world through masses, pardons, pilgrimages, &c.

Epaph. I beleeue that there is none other purgatorie for my soules health, but onely the pretious bloud of my Lord and sauiour Christ Iesu. And I beleeue that Christ thorough his innocencie of life, and the most greeuous paines that he suffered vpon the crosse, hath aboundantly satisfied for al my sinnes, and hath vnto the vttermost paid al the debt that I ought vnto God the father: so that now through faith in the bloud of Christ, I walke with a cleere conscience before God, forasmuch as there is no damnation to them that are in Christ Iesu: & that they also are blessed whose sinns are remitted, whose iniquities are couered & to whose charge God laieth no wickednesse.

Hebrue, 9.

Rom, 8.

Psalm, 32.

Christo. Yee agree not with such in opinion as affirme that the soules of both the faithfull and vnfaithfull sleepe, vntill the day of iudge-

iudgement, and then shall awake out of sleepe, so that then the faithfull shall go into euerlasting glory, and the vnfaithfull vnto eternall damnation.

Epaph. I beleeue that the soule sleepeth no more than this my bodied waketh and talketh with vs. I am fully perswaded, that so soone as the soules of the faithful are departed frō the bodies, wherein they were as in a prison inclosed, they are streight waies placed in the glorious kingdome of God. And contrariwise, the soules of the vnfaithfull go streight vnto ẏ diuell, euen vnto hel fire, vnto that lak that burneth with fire & brimstone, where weeping and gnashing of teeth is, where the worme that gnaweth their cōscience neuer dieth, and the most greeuous fire wherwith they are without ceassing intollerablie tormented, is neuer quenched. Is it not thus neighbour Philemon? Apoc. 21. Matth. 13. Esay. 66.

Phile. Yes verely sir. For so are we taught in the holy scriptures, as the historie of the rich glutton, and of poore Lazarus, with diuerse other do manifestly declare: Matth. 16.

Epaph. I faithfully beleeue, that immediatly after my departure out of this world, I shal haue a place in the kingdome of God, and see the glorious maiesty of God face to face. And I pray you good neighbour Phile-

mon, rehearse vnto mee some comfortable places out of the holy scripture, concerning the ioyful and blessed state of the faithfull soules after this life, that I may be confirmed in my faith, and be the more willing to depart.

Numb.23. Phile. I will doo it gladly. Balaam said: I pray God that my soule may die the death of the righteous, and that my last end may bee like vnto theirs. The Psalmographe saith: O howe amiable are thy dwellinges Psalm.84 thou Lord of hostes. My soule hath a desire and longing to enter into the courts of the Lord, my hart and my flesh reioice in the liuing God. Blessed are they that dwel in thy house, they will bee alwaies praysing thee. One day in thy courts is better than a thousand. I had rather bee a doore-keeper in the house of my God, than to dwell in the tents of the vngodly. The prophet Esaie saith. The redeemed of the Lord shall Esai.51 turne againe, and come with ioy vnto Sion, there to indure for euer, that mirth and gladnesse might be with them: that sorrow and wo might flie from them. My people (saith God) shall dwell in pleasaunt peace, Esai.32. and in safe holdes, and shal haue continual rest without disturbance. They shal neither hunger nor thirst, heate nor sunne shal Esay.49 not

not hurt them. For he that fauoureth them, shall lead them, and giue them drinke of the springing wels. They shal eate, drinke, bee merry, and reioice for very quietnesse of heart. Yea their gladnes and their ioy shal continue for euer and euer. Daniell saith: They (while such as haue taught others) shal suffer as the shining of Heauen, and those that haue instructed the multitude vnto godlinesse, shall bee as the starres, world without ende. Esdras saith: Be ready to the reward of the kingdome: for the euerlasting light shal shine vppon you for euermore. Flie the shadowe of this world, receiue the ioyfulnesse of your glory. O receiue the gift that is giuen you and be glad giuing thankes vnto him that hath called you to the heauenly kingdome. The author of the booke of wisdome saith. The soules of the righteous are in the hand of God, and the paine of death shal not touch them. In the sight of the vnwise they appeare to die, and their end is taken for very destruction: the way of the righteous is iudged to bee vtter destruction, but they are in rest: and though they suffer paine before men, yet is their hope ful of immortality. They are punished but in few things, neuertheles in many things shal they be well rewarded. For

Esay. 45.

Daniel. 12.

4 Esdras. 2.

Sapi. 3.

God proueth them and findeth them meete for himselfe: yea as the gold in the furnace doth hee trie them: and receiueth them as a burnt offering, and whē the time commeth they shall be loked vpon. The righteous shall shine as the sparkes that run through the red bush. They shall iudge the nations and haue dominion ouer the people, & their Lord shall reigne for euer. Againe: The faithfull are counted among the children of God, and their portiō is among the saints. The righteous shall liue for euermore, their reward also is with the Lord, and their remembrance with the highest. Therefore shall they receiue a glorious kingdome, and a beautifull crowne at the Lords hand. The holy father Tobie praied on this maner to God: O Lord deale with me according to thy wil, and command my spirit to be receiued in peace. For more expedient were it for me to die than to liue. The preacher saith: The day of death is better than the day of birth. For pretious and right deare in the sight of the Lord, is the death of his saints. Our sauiour Christ saith: The righteous shall shine as the sunne in the kingdome of their father. They shall haue the inheritance of euerlasting life. They shall haue a kingdome, which was prepared for them from

Tob, 3

Eccel. 7

Psalm. 116.

Matth. 13.

Mark. 12.

from the beginning of the world. They ſhal be as the angels of GOD. They ſhal bee in the boſom of Abraham. They ſhal haue ſuch ioy, as no man ſhall bee able to plucke from them. They ſhal eate and drinke in the kingdome of God the father. They ſhal bee where Chriſt is, and ſee his glory. The holy apoſtle ſaint Paule ſaith: The eie hath not ſeene, and the eare hath not heard, neither hath entered into the heart of man, the thing which God hath prepared for them that loue him. Hee ſaieth alſo: that if our earthly manſion of this dwelling were deſtroyed (hee meaneth the bodie) wee haue a building of God, an habitation not made with hands, but euerlaſting in heauen. We ſhal be with Chriſt. Wee ſhal bee with the Lord for euer. We ſhal be veſſels vnto honour. We ſhal haue the crowne of righteouſneſſe. We ſhal come to the citie of the liuing God, the celeſtial Ieruſalem, and to an innumerable ſight of angels, and to the congregation of the firſt borne Sonnes which are written in heauen, and to God the iudge of al, and to the ſpirits of iuſt and perfect men, and to Ieſus the mediatour of the new teſtament. Wee ſhal receiue the crowne of life ſaith ſaint Iames, which the Lord hath promiſed to them that loue him.

Iohn. 19. Luke. 22. 1. Cor. 12. Pſalm. 2. 2. Tim 2. Hebru. 12. Iames, 1.

When Christ the chiefe shepherd shall appeare saith saint Peter, yee shal receiue an incorruptible Crowne of glory. Wee are now the sonnes of God saith Saint Iohn
1. Iohn. 3. and it hath not yet appeared what wee shal be. Wee know that if it once appeare, wee shal be like vnto him, for wee shal see him as he is. In the reuelation of Saint Iohn, we find these sentences, concerning the blessed state of the faithful after this life: To him that ouercometh I will giue to eate of the tree of life, which is in the midst of the paradise of God. Bee faithfull vnto the death, and I shall giue thee the crown of life. Him that ouercommeth will I make a piller in the temple of my God, and hee shall goe no more out, &c. To him that ouercommeth will I grant to sit with mee in my seat. The foure and twentie elders that sate vpō the seats, were clothed in white raiment, & had on their heads crownes of gold. They are in the presence of the seat of God, and serue him day and night in his Temple, and hee that sitteth on the seate will dwell among them. They shal hunger no more, neither thirst, neither shal the sunne light on them,
Apoc. 21. neither any heat. For the lambe which is in the midst of the seat shal feed them, and shal lead them vnto fountains of liuing water,

and

and God shall wipe away all teares from their eies, they follow the lambe whither so euer he goeth, they are without spot before the throne of God. I heard a voice frō heauen saying vnto mee: Write, blessed are the dead, which die in ỳ Lord: euen so saith the spirit that they rest from their labours, but their workes follow them. Blessed are they which are called vnto the supper of the lambs mariage, I saw a new heauen, and a new earth: for the first heauen and the first earth were vanished away, and there was no more sea. And I John saw the holy citie, new Jerusalem come down from God out of heauē prepared as a bride garnished for hir husband: and I heard a great voice out of heauen, saying: Behold the Tabernacle of God is with men, and he wil dwell with them: and they shall be his people, and God himselfe shal be with them, & be their God, and God shall wipe away all teares from their eies. And there shall be no more death neither sorrow, neither crieng, neither shall there be any more pain: for the old sayings are gone, And he that sate vpō the seat sayd: Behold I make al things anew. And he said vnto mee: Write, for these wordes are faithfull and true. and the angell carried mee away in the spirite to a great and an

Esay. 25.

Esay. 25.

Esay. 63.

The description of the newe and heauenly Ierusalem.

high mountaine, and shewed me the great citty holy Ierusalem, descending out of heauen from GOD, hauing the brightnesse of God: and hir shining was like vnto a stone most pretious, euen like a iasper, cleare as chrystall, and had walles great & high; and had twelue gates, and at the gates twelue angels, and names written, which are the names of the twelue tribes of Israell: on the east side three gates, and on the north side three gates, & towards the south three gates, and from the west three gates. And the wall of the city had twelue foundatiõs and in them the twelue names of the lambs twelue apostles, and he that talked with me had a golden reed to measure the citie withall, and the gates thereof, and the wall therof. And the city was built foure square and the length was as large as the bredth, & he measured the city with the golden rede twelue thousãd furlongs, and the length, & the bredth, and the height of it were equall. And he measured the wall thereof, an hundreth fortie and foure. The measure that the angell had, was after the measure that man vseth. And the building of the wall of it was iasper: and the city was of pure gold like vnto cleere glasse, and the foundations of the wall of the citie were garnished with

all

all maner of pretious stones. The first foū-
dation is of iasper, the second of saphir, the
third a calcedonie, the fourth an emerald,
the fift sardonix, the sixt a sardius, the se-
uenth a chrisolite, the eight a beryll, the
ninth a topas, the tenth a chrisophrasis, the
eleuenth a Iacint, the twelfe an amethist.
The twelue gates were twelue pearls, eue-
ry gate was of one pearle, and the stræte of
the city was pure gold, as though shining
glasse. And I saw no temple therein, for
the Lord God almighty and the lambe are
the temple of it. And the city hath no neede
of the sunne, neither of the moone to light é Esay. 60.
it. For the brightnesse of God did light it,
and the lambe was the light of it. And the
people which are saued shall walke in the
light of it. And the kings of the earth shall
bring their glory and honour vnto it. And
the gates of it are not shut by day, for there
shal be no night there. And there shall enter
into it none vncleane thing, neither whatso
euer worketh abomination, or maketh lies,
but they which are written in the lambes
booke of life. And he shewed mee a pure ri- Apoc. 22.
uer of water of life, cleare as chrisstall, pro-
cæding out of the seate of God, and of the
lambe. In the middest of the stræt of it, and
of either side of the riuer, was there wood of

life,

life which bare twelue maner of fruits, and gaue fruit euery moneth, and the leaues of the wood serued to heale the people withal. And there shal be no more curse, but the seat of God, and the lambe shal be in it, and his seruantes shal serue him. And they shal see his face, and his name shall be in their
Esa. 60. foreheades. And there shall bee no night there, and they need no candle, neither light of the sunne: for the Lord God giueth them light: and they shall reigne for euermore. And he said vnto me, these things are faithfull and true.

Epiph. God bee prayed for that true ioye and singular comfort, which the faithfull finde in his holy word. It is not without a cause said of the holy Apostle: The eie
2. Cor. 2. hath not seene, and the eare hath not heard, neither hath entred into the heart of man, the thinges which GOD hath prepared for them that loue him. My heart is so inflamed with the desire of those heauenly and blessed treasures, which you haue named to mee out of the infallible and true word of God, that I most intirely wish to bee loosed from this life, and to inioy these ioyfull pleasures. Oh who would not bee glad to chaunge lead for siluer, copper for golde, transitorie, mortal, and corruptible

things,

things, for certaine, immortal, and incorruptible thinges, earth for heauen, ſinne for godlineſſe, darkeneſſe for light, feare for ſecuritie, trauell for quietneſſe, ſickeneſſe for health, death for life, the companie of menne for the company of the moſt highe God, his heauenly angels, and bleſſed ſpirits: the vile pleaſures of this world, for the ineſtimable ioies of the glorious kingdom of God: Oh, like as the heart deſireth the waterbrookes, ſo longeth my ſoule after thee, O God. My ſoule is a thirſt for God, yea euen for the liuing GOD. Oh when ſhal I come to appeare before the preſence of my GOD? Oh God thou art my God, early will I ſeeke thee: My ſoule thirſteth for thee, my fleſh alſo longeth after thee in a barren and drie land where no water is. Thus haue I looked for thee in thy holy place, that I might behold thy power and glory. For thy louing kindneſſe is better than life it ſelfe: my lippes ſhall praiſe thee, as long as I liue will I magnifie thee on this manner, and lift vp my handes in thy name. Pſalm. 42. Pſalm. 63.

Euſeb. Wee reioice good brother Epaphroditus, and giue God moſt heartie thankes, that hee hath by his holy ſpirite wrought ſo good and glad will in you to die, and to

leaue

leaue in this wretched world.

Phil.1. Epaph. I most heartily wish to bee loosed from this life and to be with Christ. It greeueth my soule longer to liue in this mortal

Iob.13 bodie. And now O Lord deale with mee ac-

Tob.3. cording to thy wil, and command my spirit to be receiued in peace. For more expedient were it for me to die than to liue.

Christo. Sir how doo you feele your selfe.

Epaph. In my body weaker and weaker, but I trust in my soule stronger & stronger, I pray you laie me vp higher in my bed: for I begin to wax very faint, and my wind decreaseth and waxeth shorter. I thanke you, it is well neighbors, I am troublesome vnto you, but I trust shall not be so long.

Theoph. It is vnto vs great ioy and comfort, to be with you being so godly minded. For in you as in a cleare mirror, we behold our selues, and see what shall become of vs hereafter. Of you as of a liuing schoolemaister doo wee learne, how we shal behaue our selues, when God layeth the Crosse on vs. And we most humbly beseech God to giue vs the like patience and thankfulnes.

Epaph. The spirit is willing, but the flesh

Matth.9. is weake. For as much as I feele in my selfe present tokens of death, and am not certain how long the Lord will suffer me to liue, or

inioy

loy the vſe of ſpeach, I thinke it conuenient to pray againe vnto the Lord my God, and to commend my ſinfull ſoule into his mercifull hands.

Philc. Godly forſooth.

Epaph. Lord vouchſafe I moſt humbly beſeech thee, to heare mee ſinnefull creature.

Theoph. The Lord is nigh vnto all them that call vpon him, yea that call on him in truth. Pſalm. 145.

Epaph. O Lord Ieſus Chriſt, which art the onely health of all men liuing, and the euerlaſting life of them which die in thy faith: I wretched ſinner giue and ſubmitte my ſelfe wholy to thy moſt bleſſed will. And I beeing ſure that the thing cannot periſh, which is committed vnto thy mercie, moſt humbly beſeech thee O Lord, to giue mee grace, that I may willingly leaue this fraile and wicked fleſh, in hope of the reſurrection, which in better wiſe ſhall reſtore it to me againe. I beſeech thee (O moſt mercifull Ieſu Chriſt) that thou wilt by thy grace make ſtrong my ſoule againſt al temptations, and that thou wilt couer and defende me with the buckler of thy mercie, againſt all the aſſaults of the diuel. I ſee and knowledge that there is in my ſelfe no helpe of The ſicke mans praier.

life,

life and saluation, but all my confidence, hope and trust is in thy most mercifull goodnesse. I haue no merites nor good workes, which I may alledge before thee, of sinnes and euill workes alas, I see a great heape: but through thy mercy I trust to bee in the number of them to whom thou wilt not impute their sins, but take and accept mee for righteous and iust, and to be the inheritor of euerlasting glorie. Thou O most mercifull Lord, wast borne for my sake. Thou didest suffer both hunger and thirst for my sake. Thou didest preach and teach, thou didest pray and fast for my sake. Thou didest all good workes and deedes for my sake. Thou sufferedst most grieuous paines and torments for my sake. And finally thou gauest thy most pretious body to die, & thy most blessed bloud to be shed on the cros for my sake. Now most mercifull sauiour, let all these things profit me, which thou hast freely giuen me, which hast giuen thy selfe for me: let thy bloud cleanse and wash away the spots and fowlenesse of my sinnes: let thy righteousnesse hide and couer mine vnrighteousnesse: let the merits of thy passion and bloud be the satisfaction for my sinnes; giue me Lord thy grace, that my faith, and perswasion in thy bloud wauer not in

me,

meſure euer be firme and conſtant, that the hope of thy mercy and life euerlaſting, neuer decay in me, that charity ware not cold in mee: finally that the weakeneſſe of my fleſh be not ouercome with the fear of death Grant me alſo (O moſt mercifull ſauiour) that whē death hath ſhut vp the eies of my body; yet the eies of my ſoule may ſtill beholde and looke vppon thee: and that when death hath taken away the vſe of my tong and ſpeach, yet that my heart may crie and ſaie vnto thee: O Lord into thy handes I giue and commit my ſoule, Lord Ieſu take my ſpirit.

Theoph. Amen.

Euſeb. Sir how is it with you now?

Epaph. Euen as with a ſhip which is toſſed with the waues of the ſea. I truſt ſhortly to come vnto the hauen, and then ſhal I bee quiet and without al daunger. I pray you pray for mee.

Phile. Moſt gladly. Let vs kneele downe neighbours, and beſeech the Lord our God for his tender mercies, to preſerue this our ſicke brother from the aſſaultes of Satan and to keep him conſtant and ſtedfaſt in his faith vnto his liues end, that hee may giue vp a good and faithful ſoule into the mercifull handes of God. Giue mee hither the

The flower of godly praiers.

flower of godly prayers, that I in the name of vs all may read that prayer, which is to bee saide for them that lie at the point of death.

Theoph. Here it is.

A praier. Matth. 6. Luke. 9.

Phile. O most louing sauiour and gentle redeemer, which camest into this world to call sinners vnto repentance, and to seeke vp that was lost, thou seest in what case this our brother lieth here, visited with thy mercifull hand, all weake, feeble, sicke, and ready to yeeld vp his soule into thy holy hands. O look vpon him (most gentle sauiour) with thy mercifull eie, pittie him, and be fauourable vnto him. Hee is thy workemanship: despise not therfore the worke of thine owne handes. Thou sufferedst thy blessed bodie, and thy precious bloud to be shedde for his sinnes, and to bring him to the glory of thy heauenly father, let it not therefore come to passe that thou shouldest suffer so great paines for him in vaine. He was baptised in thy name, and gaue himselfe wholy to be thy seruant, forsaking the diuell, the world, and the flesh: confesse him therefore before thy heauenly father, and his blessed angels to be thy seruant. His sinnes wee confesse are great (for who is able to say, My heart is cleane, & I am free from sinne:) but thy

Prouer. 26.

mercies

mercies, O Lord, are much greater. And thou camest not to call ỹ righteous, but sinners to repentance. To them that are diseased and ouerladen with the burthen of sin, dost thou promise ease. Thou art that God which willest not the death of a sinner, but rather that he should turne and liue. Thou art the Sauiour, which wishest all men to be saued, and to come to the knowledge of thy truth. Withdraw not therfore thy mercie from him because of his sinnes, but rather lay vppon him thy sauing health, that thou maiest shew thy selfe toward him to be a Sauiour. What greater praise cā there be to a physitian than to heale the sicke? Neither can there be a greater glorie to thee being a Sauiour, than to saue sinners: saue him therefore O Lord for thy names sake. Againe, let thy law be no corsiue to his cōscience, but rather giue him grace, euen in this extreame agony & conflict of death, to be fully perswaded that thou by thy death hast taken away all his sinnes, fulfilled the law for him, and by this meanes deliuered him from the curse of the law, and paid his ransome, that he thus being fully perswaded may haue a quiet heart, a free conscience, and a glad will, to forsake this wretched world, and to go vnto the Lord God.

Matth. 9.

Matth. 11.

Eccles. 18.

1. Thes. 2.

Rom. 10.

Galat. 3.

Hebr,7. Ose,13. 1,Cor.15. Moreouer thou hast conquered him that had rule of death euen Satan: suffer him not therefore to exercise his tyranny vpon this our sicke brother, nor to disquiet his conscience with the terrors of sinns and pains of hell. Let not Satan, nor his infernall army tempt him further than hee is able to 1.Cor.10. beare, but euermore giue him grace euen vnto his last breath, valiantly to fighte against the Diuell with stroug faith in thy most pretious bloud, that hee may fighte a good fight, & finish his course with ioy vnto the glory of thy name, and the health of his soule. O Lord so worke in him by thy holy spirite, that he with all his heart may contemne and despise all worldly thinges, and set his minde wholely vpon heauenly thinges, hoping for them with a strong and vndoubted faith.

Againe: Let it not grieue him (O sweete sautour) to bee loosed from this vile & wretched carcasse, which is nowe so full of sorrow, trouble, anguish, sickneese, and paine: but rather let him haue a bent and readie will, thorough thy goodneese, to put it off, yea and that with this faith, that hee at the last daie shall receiue it againe in a much better state than it is nowe, or euer was Phil.3. from the day of his birth, euen a bodie vncorrup

corruptible, immortall, and like to thy glorious bodie. Let his whole heart and mind be ſet only vpon thee. Let the remembrãce of the ioyes of heauen bee ſo feruent in his breaſt, that he may both patiently & thankefully take his death, and euer wiſhe to bee with thee in glory. And when the time commeth that he ſhall giue ouer to nature, and depart from this miſerable world: vouchſafe we moſt humble beſeech thee, O Lord Jeſu to take his ſoule into my hands, and to plate it among the glorious company of thy holy angels and bleſſed Saintes, and to keepe it vnto that moſt ioyfull day of the generall reſurrection, that both his bodie and ſoule thorough thine almightie power being knit againe togither at that day, hee may for euer and euer enioye thy glorious kingdom, and ſing perpetual praiſes to thy bleſſed name.

Chriſto. Amen.

Epaph. O God be merciſull vnto mee: and bleſſe me, ſhew mee the light of thy counte- Pſalm. 67.
ance and deale fauorably with mee. Lighten mine eies, that I ſleep not indeath, leaſt mine enimies ſay: I haue preuailed againſt him. For if I be caſt downe, they that troule mee will reioice at it. But my truſte Pſalm. 12.
is in thy mercie, and my heart is ioyfull in

thy ſaluation.

Phile. Sir how doo you?

Epaph. My bodily ſight is gone.

Phile. The Lord gaue it you, and the lord hath taken it away againe: as it hath pleaſed the Lord ſo is it come to paſſe. Bleſſed be the name of the lord. Now that god hath taken away the ſight of your corporal eyes behold the Lord your God with the eies of your faith: & doubt you not, but that ſhortly you ſhal ſee the glorious maieſtie of God with the eies of your ſoule, euen as hee is, face to face, which ſhall bee vnto you ſuch ioye and ſo great comfort, that no tongue is able to expreſſe, nor heart able to think it.

Iob. 1.

Epaph. I beleeue and am aſſuredly perſwaded, that I ſhall ſee the pleaſures of the Lord in the land of the liuing.

Pſalm. 27.

Phile. Continue in this faith vnto the end and you ſhal ſurely be ſaued.

Epaph. As GOD hath taken away my ſight, ſo do all my other ſenſes decay.

Phile, Although by the appointment of God you loſe your bodily ſpæch, yet ſhall your ſoule in the heauenly kingdome ſing praiſe and magnifie the Lord your GOD worlds without end. And albeit the bodily hearing be taken away from you, yet ſha

you

your ſoule in the kingdome of GOD heare ſuch ſweet, pleaſant, and delectable things as neuer mortal men heard, nor may heare the like. Againe, although your going, and the vſe of your whole bodie bee taken away from you, and your bodie returne vnto the earth from whence it came: yet doubt you not, but your ſoule being once deliuered out of the priſon of your bodie, ſhall ſerue the Lord your God perfectly, and ioyfully follow the lambe Chriſt, whither ſoeuer hee goeth. Apoc. 14.

Epaph. O Lord deliuer my ſoule out of the priſon of the bodie, that I may come vnto thee, and glorifie thy holy name. Commaund my ſpirit to bee receiued in peace: for more expedient were it for mee to die, than to liue. Pſalm. 119. Tobi. 3.

Phile. Be of good comfort ſir, God in this your trouble and bitter agonie of death is preſent with you, and when hee ſeeth conuenient time, he will deliuer you out of all your paines, take you vnto him, and place you in his glorious kingdome.

Epaph. O Lord deliuer my ſoule from the ſwoorde, my dearling from the power of the dog. Saue me from the lions mouth. Bow downe thine eare to me, make haſte to deliuer me. Be thou my protector, O God, Pſalm. 22.

and house of defense, that thou maiest saue me. Be thou my strong rock and my castle, be thou my guide, & lead me for thy names sake. Draw mee out of the net, that they haue laid priuily for mee: for thou art my strength. Into thy handes I commend my spirit, for thou hast redeemed mee, O Lord thou God of truth.

Phile. Feare not, Brother Epaphroditus God is your louing father, and most gētle Sauiour. Hee hath heard your humble requests, and graunted your petitions. Hee hath and will defende you from all euill, euen vnto the ende. Hee will not suffer you to be deuoured of that hellish Lion and cruell Dog the Diuell. Hee hath sent his holy angels hither vnto you, euen into this your chamber. They are heere present for your great comfort. They haue pitched their Tentes rounde about you, that they may keepe you harmelesse and safe from the deuouring teeth of Satan. They wait vpon you diligently for your defence, and will neuer depart frō you, till they receiue your soule, and carry it vppe louingly as a most pretious relicke into the kingdom of Heauen, and there most ioyfully present it vnto the glorious throne of Gods maiesty. Fixe the eies of your faith on Christ and Christs

Psalm. 34.

Psalm. 91.

merits,

merites, on Christes passion and death, on Christes blessed body breaking, and his most precious bloudshedding, on his triumph and victorie ouer Satan and his hellish army: beleeue Christ to be your good sauiour, and all his workes to be your good workes, and so shall ye not perish, but haue euerlasting life.

Epaph. Haste thee O Lord to deliuer me, for it is high time. In thee O Lord Christ my most mercifull sauiour and only redeemer, in thee, in thee alone is all my truste, let me neuer be confounded. O Iesus mercie: Iesus mercie: O Christ, mercie, Christ mercie: O God the father, O God the son, O God the holy Ghost, O most blessed trinitie, three persons and one God, haue mercie on me: Receiue my soule into thy hands: place it for thy mercies sake in thy heauenly kingdome among thy holy Angels and blessed saints, O God, my good God: O father, O my most mercifull father, mercie, mercy. The sicke mans praier

Phile. God the father which made you, blesse you: God the sonne which redeemed you preserue you: God ỳ holy Ghost which sanctifieth you, confirme and strengthen you. The blessing, defence, and sauing health of the Almightie GOD, the Fa-

ther, the ſonne, and the holy Ghoſt, perſerue you from all euill, and bring you vnto euerlaſting life.

Chriſto. Amen.

Euſeb. Me thinke hee hath giuen vp the Ghoſt.

Theoph. No, hee is yet aliue, God comfort him. Lord ſhew him the light of thy countenance.

Epaph. When ſhal I come to appeare before the preſence of my God.

Phile. God be thanked, hee yet ſpeaketh, yea hee ſpeaketh godly. Brother Epaphroditus take a good heart with you, ſhrinke not. Fight a good fight. Bee not diſcouraged, neither with terrors of ſatan, nor with the paines of death. God is on your ſide, God is your graund captaine, you fight vnder the banner of that moſt mightie and victorious emperour Ieſus Chriſt. Onely continue as you haue begun, and the day is yours. Satan with all his armie, like miſerable cowards, ſhalbe put to flight and vanquiſhed, you ſhal haue a ioyful victorie ouer them. The paine of the battell is ſhort and light, but the glory of your triumph ſhal abide for euer and euer. Heare what your graund captaine ſaith: He that continueth vnto the end ſhall be ſaued. To him that ouer-

An exhortation to the ſicke man.

Matth. 24.

uercommeth I will giue to eate of the tree of life, which is in the midst of the paradise of God. Be faithfull vnto the death, and I shall giue thee a crowne of life. Him that ouercommeth will I make a piller in the temple of my God, and he shall go no more out. Yea, to him that ouercommeth will I grant to sit with me in my seate. Heere see you, what pretious & most noble rewardes are set forth vnto you, if you go forth valiantly to fight against your enemies, which seeke your destruction. Onely beleeue, onely fixe the eies of your faith on Christ crucified, onely ingraue in your heart deepely assure and vndoubted confidence in the mercifull promises of God the father which he hath made vnto you in the pretious bloud of his deerely beloued sonne, and our alone sauiour Iesus Christ, and you shall most certainely haue the victory, and obtaine the reward of ioyful immortalitie. Heare what your grand captaine Christ saith: God hath so deerely loued the world, that he gaue his onely begotten sonne, that euerie one that beleeueth on him, should not perish but haue euerlasting life. For God sent not his sonne into the world to condemne the world, but that the world should be saued by him. He that beleeueth on the son of God hath euer-

Apoc. 2.

Apoc. 3.

Hpoc. 4.

lasting

lohn.10. laſting life. My ſheepe ſaith Chriſt, heare my voice, and I know them, and they follow me, & I giue them euerlaſting life, neither ſhall they periſh for euer, nor yet ſhal any man plucke them out of my hande: my father which gaue them to mee is greater than al, and no man can plucke them out of my fathers hand. I and my father am one. Againe: I am the reſurrection and life, hee that beleeueth in mee though he were dead, yet ſhal he liue. And euery one that liueth & beleeueth in me, ſhall neuer die. I am the way, the truth and the life. Follow Chriſt and you cannot erre, nor go out of the way for he is the way. Beleeue Chriſt, & you can not be deceiued. for he is the truth. Abide & remaine in Chriſt, and you cannot die the death euerlaſting, for he is the life. Wherefore (O moſt deare Brother) cleaue with ſtrong faith to theſe moſt ſweet and comfortable promiſes of Chriſt our ſauiour. Beleeue to obtaine whatſoeuer is promiſed, ſo may you be ſure to be godsſonne, and heire of his euerlaſting kingdome, neuer to periſh, but to haue euerlaſting life.

lohn 11.

ohn 14.

Epaph. I beleeue to haue remiſſion of all my ſinnes through faith in Chriſtes bloud. Lord Ieſu take my ſpirit. O heauenly father I commend my ſpirit into thy hands.

Acts.7.

Phile.

Phile. This faith deare brother, maketh you the ſonne of God, and heire of his glorious kingdom, yea it maketh you Chriſts brother, and fellowe heire with him of euerlaſting glory. It purchaſeth for you fauour at the hand of God, and forgiueneſſe of all your ſinnes. It bringeth vnto you peace and quietneſſe of conſcience. It maketh a perfect reconciliation, and an euerlaſting agreement betweene God and you. It deliuereth you from death, & bringeth you vnto eternall glory. It maketh you a citizen of the new and heauenly Jeruſalem, where (if you continue ſtedfaſt in this faith) you ſhall remaine for euer and euer in a moſt bleſſed & ioyful ſtate, hauing the fruition of Gods glorious Maieſtie in perfect glory, worlds without end, vnto your exceeding ioie and vnſpeakeable comfort. Luke. 24.

Euſeb. Sir behold the life of this our brother beginneth to draw vnto an end.

Phile. Yea rather hee nowe beginneth to change a mortall life for an immortall life. The life that is led in this world, is rather a ſhadowe of life, than a verie life indeede. Nowe brother, bee ſtrong in the faith of Chriſt. Remember Chriſt crucified. Remember Chriſt to be your alone Sauiour. Remember GOD the Father to bee your merciſull An exhortation to the ſicke man.

mercifull father. Forget not that all our ſinnes are waſhed away in Chriſts pretious bloud, and that by the vertue of his death and paſſion you are made heire of euerlaſting ſaluation. Brother, if you can ſpeake, anſwere: if you cannot ſpeake, ſhewe ſome outward ſigne and token, that it may bee a teſtimony vnto vs of your ſtedfaſt faith and godly departure.

Chriſto. Lo, he holdeth vp his hand.

Euſeb. God be thanked.

Phile. Hee ſeemeth yet to heare. Perſwade your ſelfe, deare brother, that GOD euen now calleth you out of this vale of wretchednesse, vnto the ioyfull inheritance of his euerlaſting kingdome, where you ſhall not miſerablie liue with ſinnefull men (as you haue done in this world) but you ſhall gloriouſly reigne with that moſt mightie God and with his holy angels and bleſſed ſaints. Now beginneth your ioy, your ſolace, your comforte, now beginneth your true life, which ſhal be euerlaſting: now is the ende of all your ſorrowes come, and now beginneth your vnfeigned ioy and true felicitie. Now ſhall you ſee the glorious maieſtie of GOD face to face. Now ſhall you beehold and perfectly know all the godly that haue beene from the beginning of the

world

world, and be merry and reioyce with them. Nowe ſhall you ſee our Sauiour and elder brother Chriſt as hee is: now ſhall you bee clothed with the white garmẽts of immortalitie: now ſhall you haue a crown of gold ſet vpon your head. Now ſhall you eate of the tree of life, which is in the middeſt of the Paradiſe of God, and drinke of the fountaine of liuing water. Now ſhall you be a piller in the temple of your God, & ſit with him on his ſeat, and theſe your ioyes ſhall be euerlaſting, and neuer haue end. Vnto theſe ioyes ſhal you ſtreightwaies goe, and for euermore enioy them.

Theoph. Our brother is euen nowe departed from this world vnto the Lord our God, as you ſpake theſe words, Vnto theſe ioies ſhal you ſtreightwaies go, & for euermore inioy them: he gaue vp the ghoſt, and now reſteth in the Lord.

Phile. The Lord our God be praiſed, our brother hath made a godly end. Hee hath giuen vp a good ſpirit into the hands of the liuing God. Hee is I doubt not of the number of them, of whoſe death it is written: Pretious in the ſight of the Lorde is the death of his Saints. Bleſſed are they that die in the Lorde. His life before men was vnrebukable and blameleſſe. He liued inſt-

The commendation of the man departed.

Pſal. 116.

ly

lie and vpprightly with his neighbours. He was friendly to all godly men, and enemy to no man. He was both a ſincere fauourer and a diligent follower of Gods moſt holy word. He abhorred all ſects, Papiſts, Anabaptiſts, Libertines, &c. Notwithſtanding, alway praying for their amendment, that they acknowledge their errors, might with vs confeſſe one God, and one truth in the vnitie of the ſpirit. He was a deare friend to ſuch as were ſtudious of good letters, to Widdowes, to Fatherleſſe Children, to poore young maids marriages, to young men that had not wherewith to ſet vp their occupatiõs, to the Priſoners, to ſuch poore people which were not able to get their own liuinges, to poore Houſholders, to the repairing of high-waies, & ſuch like. What a Will he made yee know, his ende alſo yee know.

Chriſto. A chriſtian and godly ende made hee. GOD giue vs all grace to make the like.

Phile. Of a good life cõmeth a good death; if the departure of the godly may be called a death, and not rather a paſſage vnto a better life. Well, his body now ſleepeth in the Lorde, and his ſoule reigneth in glorie with God.

Euſeb.

Euſeb. God grant him and vs all a ioyfull reſurrection.

Theoph. Amen.

Phile. Neighbours before we depart, let vs all kneele downe, and giue God the father thanks for the godly departure of this our Chriſtian brother.

Chriſto. It is conuenient ſo to do.

Phile. Giue mee hither the Booke of the Flower of godly prayers, I will rehearſe the thankeſgiuing vnto God for the departure of the faithfull out of the world. The Flower of godly prayers.

Euſeb. Lo here is the booke.

Phile. The name of the Lord our God be glorified.

Chriſto. Both now and euer, Amen.

Phile. O how can we, moſt louing father, render vnto thee ſufficient thanks, for thine inestimable goodneſſe towardes thy faithfull ſeruants: whome thou calling out of this wretched world, vouchſafeſt to place in thy heauenly kingdome among the glorious companie of thy holy angels and bleſſed ſaintes. O full pretious is the death of the faithfull in thy ſight: Bleſſed are the deade that die in thee, O Lorde: for they are at reſt from their painful trauailes and labours. The ſoules of the righteous are in thy hande, O GOD, and the paine of death Pſalm. 116. Daniel. 12. Sapi. 3.

death ſhall not touch them. In the ſight of the vnwiſe they appeare to die: but they are in peace. They ſhine as the ſparkes that run through the red buſh. They gliſter as the ſhining of heauen. They are as the ſtars world without end. They are as the angels of God. They are cladde with white garments, and haue golden crownes vppon their heads. They doe ſeruice daie and night before the glorious throne of the diuine Maieſtie. They neither hunger nor thirſt any more, neither doth the ſunne or any heate fall vppon them: for the lambe which is in the middeſt of the throne gouerneth them, & leadeth them vnto the liuing fountaines of waters. They followe the lambe whither ſoeuer he goeth. They haue ſuch ioyes as eie hath not ſeene, nor eare hath heard, neither is any heart able to thinke them. Infinite and vnſpeakeable are the treaſures, O Lord, which thou haſt laid vp for them that depart in thy faith. For theſe thy fatherly benefits toward ỹ ſoules of the faithfull, and for that it hath pleaſed thee to call this our chriſtian brother from this vale of miſery vnto thy heauenly kingdome, wee giue to thee moſt hartie thankes, humbly beſeething thee, that thou wilt take like care for vs, and ſo gouerne vs with thy

Apoc. 14.

Eſay. 64.
2. Cor. 3.

holy

holy spirit, both in sickenesse and in health, that wee may liue a good and godly life in this present world, and whensoeuer it shall bee thy good pleasure to call vs hence, wee may with strong faith in thee, and in thy Son Christ Iesu our Lord commend both our Bodies and Soules into thy mercifull hands, and through thy goodnesse be placed in thy glorious kingdom among thy faithfull chosen people, and so for euer and euer praise and magnifie thee our heauenly Father, to whome, with thy dearely beloued Son Iesus Christ our lord and Sauiour, and the Holy ghost that most sweet comforter, bee all glory and honor worlds without end.

Theoph. Amen.

Phile. Rise, let vs goe and comfort our friends, that they doo not too much sorrow for the departure of this our most deere brother, which nowe resteth in ioyfull peace. That done, neighbour Christopher, repaire you vnto some godly learned man, and desire him to prepare a sermon for the buriall of this our brother, against to morrowe about the ninth houre.

Chrsto. It shall be doone.

Phile. Neighbour Theophilus, and neighbour Eusebius, goe ye your way, and pro-

vide all thinges necessary for the comely furniture of the Buriall, that nothing bee wanting when the time commeth.

Euseb. We will do it gladly.

Phile. The very God of peace sanctifie vs throughout, and so wholy preserue vs both in spirit, soule, and body, that we may bee blamed in nothing at the comming of our Lord Iesus Christ.

Theoph. Amen.

Phile. Our Lorde Iesus Christ himselfe, and God our Father, which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace, comfort our harts, and stablish vs in al good saying and doing.

1. Thes. 1.
1. Thes. 2.

Euseb. Amen.

Phile. Peace be vnto the brethren, and loue with faith from God the father, and from the Lord Iesus Christ: Grace be with all them which loue our Lord Iesus Christ vnfeidnedly.

Christo. Amen.

Phile. Blessing, glory, wisedome, thanks, honour, power and might, be vnto our God for euermore.

Theoph. Amen, Amen.

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Giue the glorie to God alone.

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